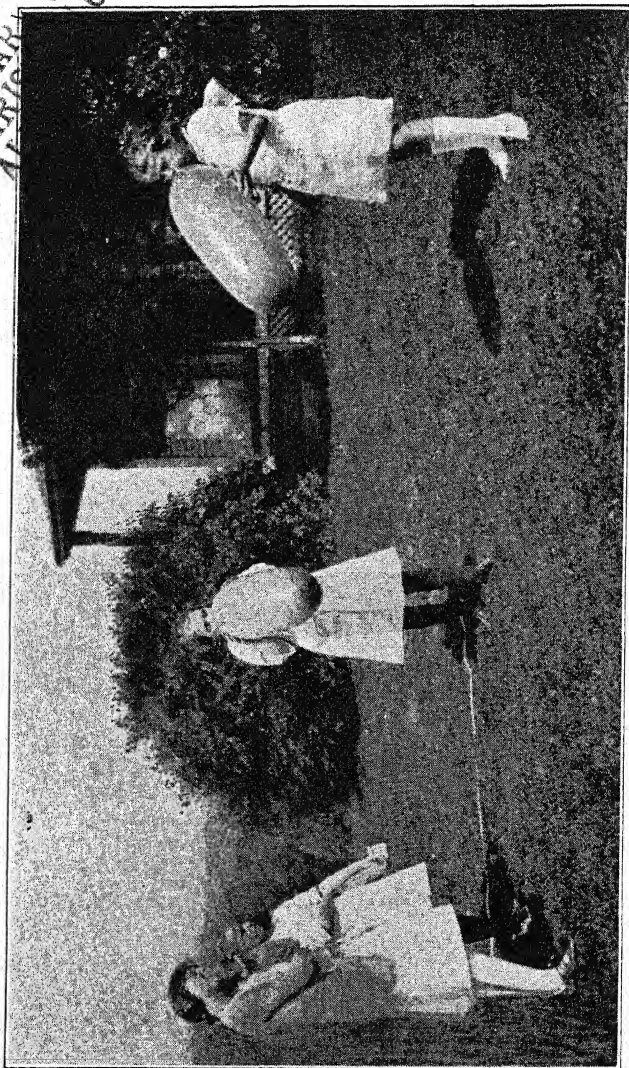


THE PLAYTIME GUIDE-BOOK

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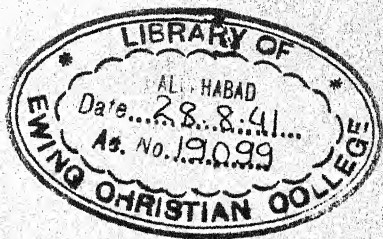
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"WAIT TILL IT BURSTS"
Balloon Bursting Contest

THE PLAYTIME GUIDE-BOOK

GRADED RECREATION FOR THE CHURCH SCHOOL

By
FREDERIC K. BROWN
"Al Priddy"



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Dedicated to

CYRUS F. STIMSON, D. D.

PLAY LIFE STRATEGIST

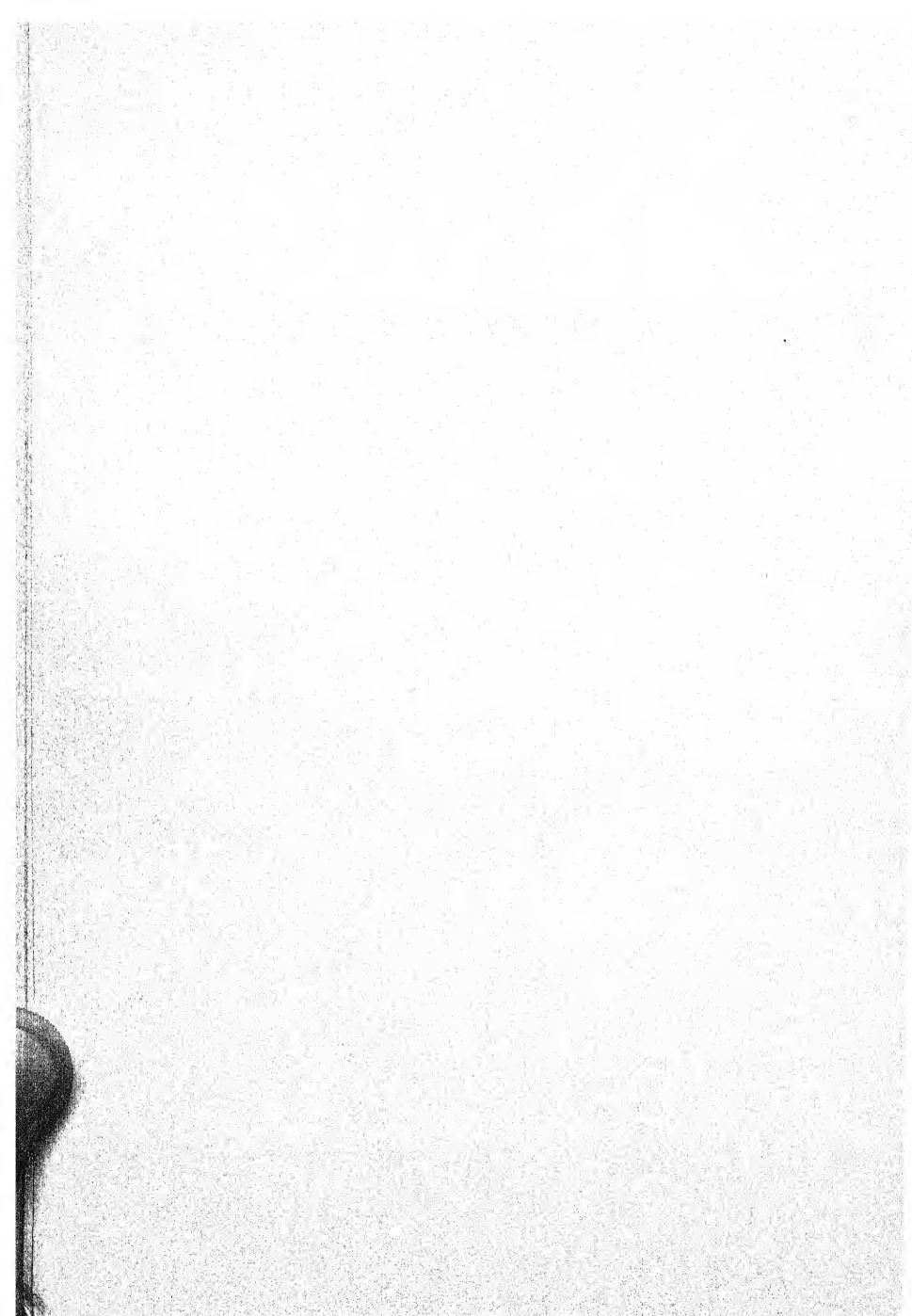
In Grateful Acknowledgement

Of a Companionship

Which Awakened the Author

To the Deeper Meanings

Of Recreation



INTRODUCTION

The Aim of This Course

The aim of this course is to capture the play spirit for God by offering a graded, systematic, and progressive training in the religious significance and practise of play. The course aims to put the child at its earliest teaching age under the influence of play that is religious expression and to keep it there, so far as the church has control, until adult age. I will not discuss the why and wherefore and ambition of such an aim here. The course will have to speak for itself.

The courses are intended to be intensely practical, as most of the material used has been approved in the practical experience of the author in years of varied play direction and community organization and training work.

How the Courses Are to Be Taught

In churches that have a recreation director, the courses will be applied according to this person's best judgment. In churches without a recreation director the following plans are submitted:

The superintendents of departments may have the teachers use the courses and direct their use in the normal social life of the departments.

Special play hours or nights to take the place of the traditional social, may be arranged by superintendents or teachers of classes in the grades.

Introduction

The theoretical part of the courses may be used as part of the regular church school teaching periods.

The religious director or pastor may use the courses in special classes.

The courses may take the place of regular religious training in the public schools where churches have not yet organized such work and wish to make a start.

They may be used in the Vacation Bible School with good effect in the lower grades.

Teacher-training classes may study them, each teacher studying the course designed for his or her department.

The material is designed, also, for Community Religious Education Schools and Religious Education Institutes as a specialization course.

The material is designed, further, to give parents a Christian conception of the play life of their children and the special needs of the child and the adult.

The Plan of the Graded Courses

The departmental grouping has been followed. Departmental grading of play is, I think, close enough. Play by reason of its very nature cannot be closely graded. Adults play children's games, and children like to play games that seem to be for adults. We cannot prescribe play as we do medicine.

The outstanding religious play-life need in certain group ages has been selected, such as *the need of cultivating a play conscience in beginners*, and the method given through which recreation is to be used to educate that trait.

The games and recreations to be used will be found numbered in the courses. This is done so that the direc-

Introduction

tions for the games can be found fully detailed in "The Play-Book," which will be found at the end of this volume.

Close attention has been given, where possible, in outlining or giving practical methods by which the church may use play and recreation as a definite Christian service, with religious motives clearly defined.

Why a Graded Course in Play for the Church?

1. "The individual is more completely revealed in play than in any other one way" (Luther H. Gulick). *Play offers the church an immediate testing-ground for the worth-whileness of its moral and spiritual teaching.* The courses will emphasize this. If a boy or girl cheats or will not play with the group in games—this in spite of the fact that in the church the same child is being taught against these traits—a definite course in play gives the church the opportunity to test the value of its teaching.

2. The play life of men, women, and children, undirected and uncontrolled by ethical and religious ideals, develops social and community problems. Juvenile delinquency and crime, commercialized amusements, abandonment of religious worship, and other situations that the church has to face and grapple with come largely out of an undirected play life. Why not face them in anticipation rather than in regret? Why not strive to *prevent* rather than to correct? At least the church should be able to say, "I have tried to forestall the evils of wrong methods of recreation."

3. Because the play life offers the church, when directed, a widening of service and appeal. It enriches the church life. It enlarges its missionary scope. Play is not a mere utility to be tacked on to the church program.

Introduction

It is a creative force to be dealt with reverently. In the suggestions for service in the courses this idea will be brought out.

As this is a pioneer effort in a graded course in play for the church, there will be gaps and omissions and other faults. Discussion and corrections will be welcomed and suggestions are invited. The author has written out of a very practical experience. Very little is theory. The material brought together in this book is quite largely the crystallization of experience as a pastor in rural and town and city churches, as a community organizer in small towns, rural sections and large cities, as teacher and leader in play institutes for churches and pastors. Of course no book that has to do with play as an educative force could be written without being indebted for inspiration and help to Johnson's *Education by Games and Play*. Nor could any listing of popular games be complete without reference to Bancroft's *Games*.

The incentive for the book itself was the suggestion of Dr. W. E. Chalmers at a religious education institute; he urged me to write such a course.

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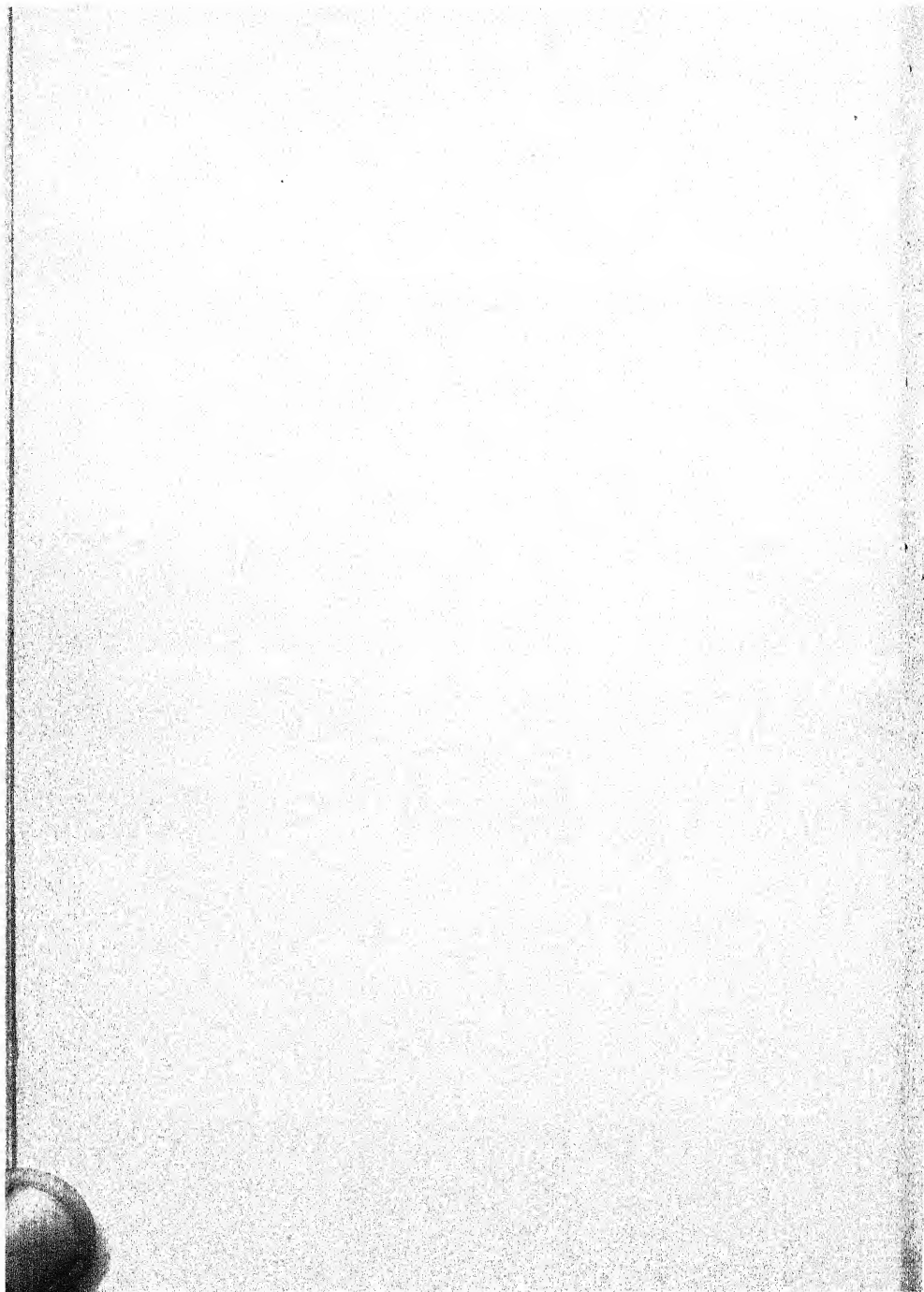
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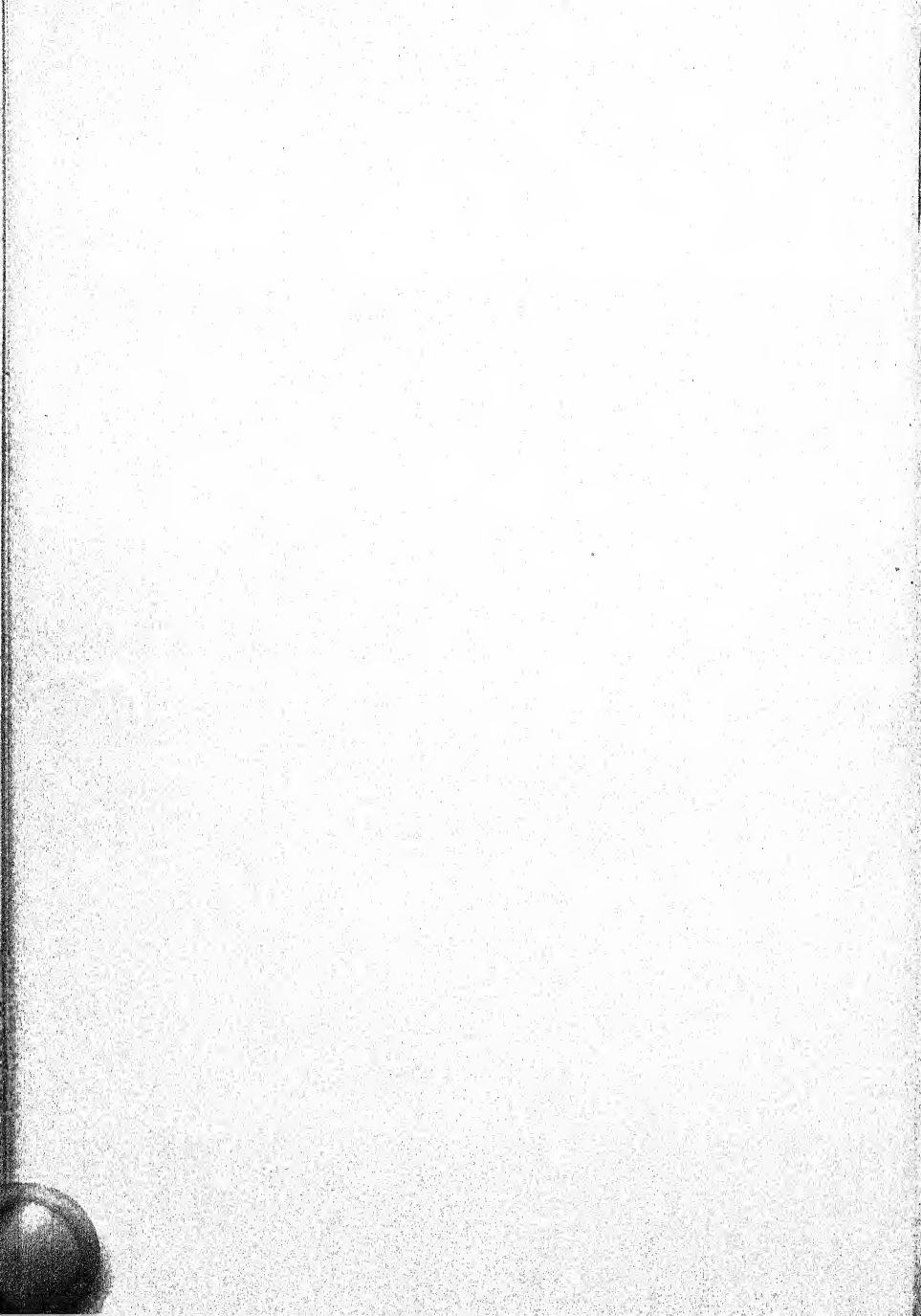
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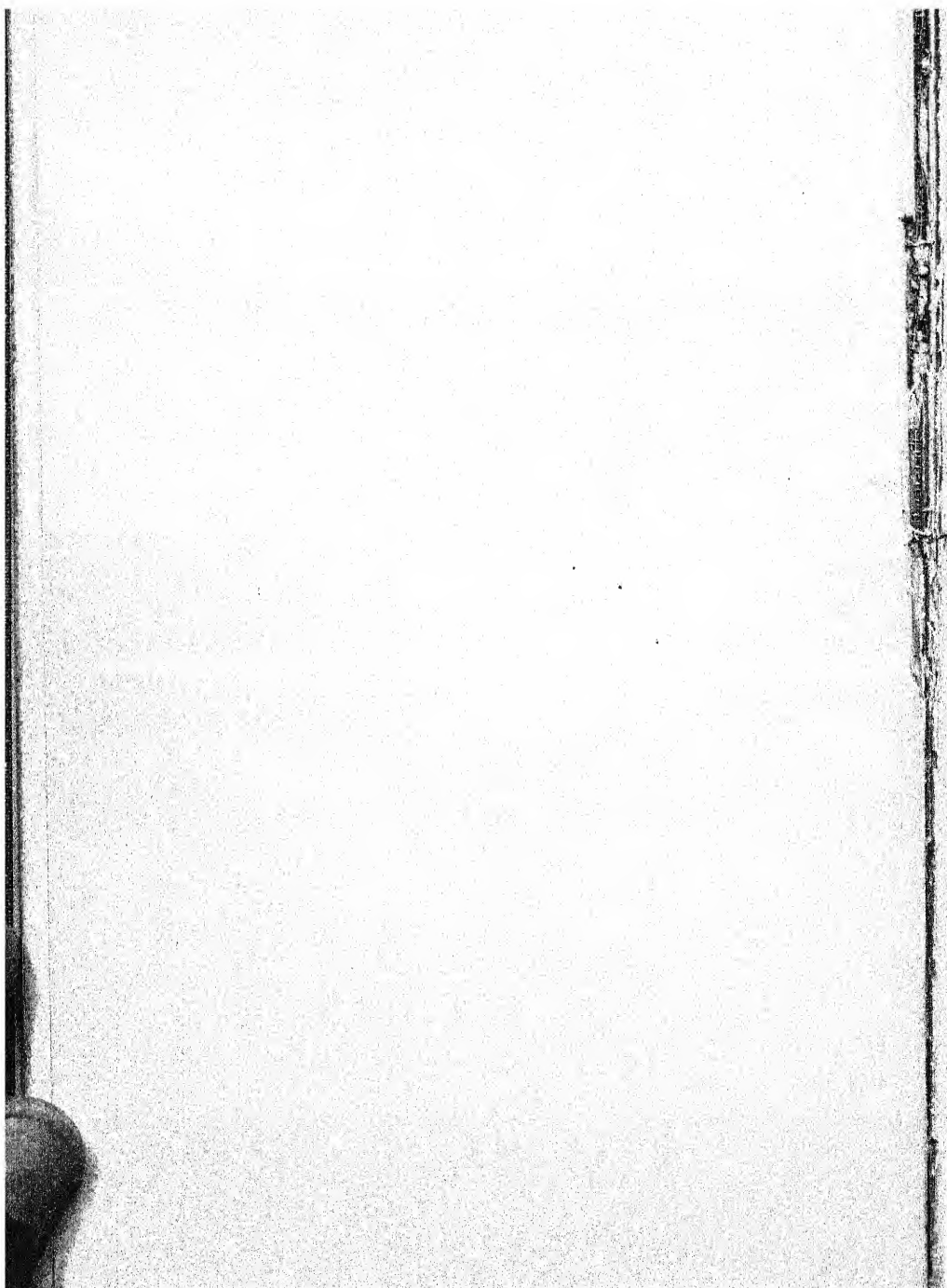


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PART I
GRADED RECREATION



I

GRADED RECREATION FOR BEGINNERS

Ages 4 to 5

"Playing Right to Know Right."—*Carolyn Bailey.*

The Age of Imaginative Play

This is the golden age of the pure play spirit. The child is lost and the individuality merged in the world of imagination. The most glorious extravagances may be expected. Fingers may be fairies or church steeples. A toothpick may rise to the dignity of a golden wand. Never will play apparatus be so cheap or available as now, nor transportation so simple. Suggest to the child of this age that he has an invisible ball and bat, and he knows he has. Suggest that he has gone on a journey to the moon, and there he is, in the pale glory of it!

Beginner's Recreation Is Repetitious

The child of this age delights to repeat a game or song or mannerism over and over. Stand by any playground slide, and you will be amazed at the infinite number of "turns" the child will crave. He wants the same story told and retold. Singing games with as many as forty verses, he will chant and play to his heart's content. You will see a child of this age perched on a table suddenly discover his foot swinging. Instantly he becomes

interested. Back and forth goes the foot, and only an infinite mind can know exactly what that childish imagination conceives that swinging foot to be.

Beginner's Recreation Cannot Be Organized Beyond Taking a Turn

Group games, or games involving the giving up of personal rights will not be popular with beginners. They will be "It," or they will stand in line and take their turn, but beyond that their recreation hardly goes. The child at this age does not go beyond his personal rights. He will fight another who wants to use his plaything. He will dislike having to lose his turn on the swing. His only cooperative playmates, his real companions, are very likely away off in that awesome dream world of his.

The Beginner's Recreation Is Extremely Individual

Why should he bother about team-mates or playmates when by a cast of the imagination he can play with the gods of his own choosing? He can be, in himself, an entire fire company. He can be, in himself, the crew and captain of the biggest ship that sails; yes, he can be the crew and admiral of an entire fleet!

The Need for Sanely Guided Play at This Age Very Important

Many people think otherwise. They believe that the child of four and five should be left undirected in its recreations. The belief is that the child's play spirit will be spoiled or broken by interference. "Keep Out" signs would be posted outside the child's play realm in the belief that the child's recreation will be creative and right.

1. Guide the Imagination

The unguided imagination of the child sometimes leads it into wrong forms of recreation. My own boy one day appeared at the table with his eyebrows trimmed off! I think this is the most original piece of mischief a boy ever perpetrated. When asked why he had disposed of his eyebrows the little fellow could not explain. But, without doubt, his unguided imagination had suggested to him, at the time, that this was a legitimate form of recreation. One of my other children one day trimmed the whiskers off the tom-cat. Very likely this observing child had watched his father shave the stubble off his chin and reasoned that a tom-cat should have the same treatment. He probably played a delightful game of barber. A well-known woman writer tells of how when she was a child she wanted to play nurse. She caught some beetles and pinned them alive to their little hospital cots while she otherwise tried to give them humane attention. She pinned them to the beds in order that they might not leave her philanthropic attentions. I have seen a boy of this age take a swim by the simple act of standing on a chair and taking a dive on his head to the floor.

When Goethe was a little fellow he established an elaborate pagan worship of the sun, in a secluded room. A child will pluck the feathers from a chicken to undress it for its bath! How common is it for children to be cruel to birds and animals unintentionally in playing some unfathomable game of the imagination! The common idea that a child's play life is so sacred that adults must keep hands off entirely is certainly not warranted by these facts.

2. Cultivate Habits of Play That Are Social

Because the child is so individual in his play he must be taught habits of play that will safeguard the rights of others. A grocer complained to me that when a child stole a piece of candy under the belief that the store was a playroom filled with desirable things, the parent would usually say: "The child didn't know. Don't blame it!" In children's play at this age many unreasonable happenings will take place. One child will knock over the blocks another child has patiently built up. "Oh, they're only children!" says the parent; "they don't know better." How many neighborhood misunderstandings between adults are caused by children's infringements on the rights of others, and they are excused on the theory that "Children must play!"

Plainly, the very fact that the child of this age plays through his imagination makes it imperative that a guiding mind shall be at hand to keep it within the bounds of reality and truth.

Religious Education in the Play Life of the Beginner Should Be Explicit

Play, in itself, as Gulick and others point out, is neutral. The child may bring to it inherited tendencies, ingrained selfishness, or poor standards secured from indulgent parents. It is imperative that the church school should pour into the play spirit of the child the ennobling values of the ethical and spiritual life. Definite direction must be given by moral or spiritual teaching to every game the child plays. The moral must be ingrained in the game itself. The

game must be selected that has in it the corrective for the selfish or disloyal trait.

For example. Johnny is listening for the fortieth time to the story of David and Goliath in the Bible-school room. While doing so he crowds Harry off the seat they have been sharing, for the room is overcrowded. Johnny has done this before.

The teacher decides that Johnny must have the discipline of a game that will help him to correct this selfishness. She looks in the game-book and finds that Jack Be Nimble is a game for this age that will force Johnny to stand in line and wait his turn.

"Good," says the teacher. "The next time we play games I will see that Johnny plays that very game."

The game is announced in due course. Johnny likes the game. He stands in line and waits his turn patiently.

Question. Has the playing of that game brought the point home to Johnny so that he will not push Harry off the seat again?

Probably not. For the game, to have a real educational and decisive effect, must be the deliberate expression of a religious truth impressed on Johnny. Somewhere, in that game, most likely in introducing it, the teacher must key Johnny's mind and heart to the spiritual truth he needs to have enforced through the game. In order to play the game Johnny is in a very receptive and humble mood. The teacher could say:

"Boys, we are going to play a game. It is Jack Be Nimble. You cannot all jump over the candlestick at once. Harry is just as anxious to play the game as Johnny, and Johnny is just as anxious to jump over

the candlestick as many times as Ralph. Each of you has the *right* to jump over the candlestick as many times as the others. That is the way with all games. So you will have to stand in line, one behind the other, and take turns. It will be *wrong* for Johnny to push Harry from in front of him just as it will be *wrong* for Harry to push the boy from in front of himself. Now we will play the game. Ready."

Johnny will catch the point at once. He is having his first lesson in self-sacrifice in a vital affair—his beloved play. His conscience is definitely stimulated. He must have the *right* and the *wrong* pointed out. The game in itself without this direction will have very little point. The religious motive needs planting in it if Johnny is ever to get started on the plane of recreation where *fair play*, *the rights of others*, and *loyalty* are to dominate.

If you have the instinctive feeling that Johnny should not be preached to in this way with a brief sermon on right and wrong, and you feel that the ideals of play are spoiled by its introduction, then see Johnny later at the age of twenty on the basketball floor. The referee is reading the rules to Johnny before the game starts: "Penalty for a foul," "penalty for off-side play," "penalty for slugging," etc.

Definite Religious Ideals to Be Sought in the Beginner's Recreation

1. *Cultivation of a Conscience of Right and Wrong in Play*

The child's recreation offers an exceptional opportunity for the cultivation of a conscience. The average child

would rather play than do anything else. He brings to his games a passionate interest. This interest is a most fertile seed-bed in which to grow a conscience of right and wrong. There is no compulsion from adults necessary in his play as there is in his education or spiritual training. Any moral truth emphasized in his game as belonging to it increases his interest in the game.

Notice children of this age at play. I have directed the play of children down a playground slide. When I have insisted on the rightness toward others of taking turns, the little folks have sometimes become as interested in making themselves respect one another's rights as in having the ride down the slide. "You're out of turn!" "You come next after Mary!" "The Man said we musn't get ahead of one another, but must go away down to the end of the line!" Jubilation of moral superiority has sounded in their voices as if they were enjoying this crusade for the rights of others. This is the dawn of the conscience worked out in the laboratory of play. The child seems to enjoy having this ethical value added to his play. It is a dim hint of that day, years later, when in tennis or golf or tag he will take as much thrill in making a decision against himself for a misplay as he will in the actual muscular action of the game.

Right and wrong in a child's play covers an extended list of objects: Right and wrong toward themselves; right and wrong toward other children; right and wrong toward adults; right and wrong toward animals and birds; right and wrong toward God.

These rights could be called the fundamentals in all moral education and Religious Expression of the play

life of mankind. They form the Conscience that belongs to all recreation. Doctor Hoben says:

The Decalogue itself cannot compete with a properly directed game in enforcing the fair-play principle among boys. It is worth something to read about fair play, but it is worth much more to practise it in what is, for the time being, a primary and absorbing interest.

2. Suggestive Play and Games that Teach the Beginner of Right and Wrong

(1) Right and Wrong Toward Self. This is perhaps the tragedy of all tragedies in recreation, that so many people deliberately harm themselves in a misguided effort to enjoy themselves.

The emphasis with children should be constructive and positive. *The joy of playing fair* that one can feel in a game will be understood by the child of this age.

Another emphasis is, How many more games the child is able to play when the rules of the game are observed. This is one of the strongest appeals that can be made to the child. He can be made to show that *he cheats himself* by disobeying the play leader or his playmates.

These two principles will make good working guides for the religious director of children's play.

Choose play and games for the training that the children like best. Your appeal will be sure then. The child will have instant appreciation of the moral in your appeal, if the game you base it on is one that particularly fascinates him. He will dislike to think of the possibility of creating conditions whereby he would cut himself off from his favorite game of tag, or chase, or bubble-blowing.

The following is a suggestive list of childhood's most popular games for the beginner (numbers refer to directions in "Game and Play Section"): 1. Farmer in the Dell. 2. Leaves Are Green. 3. Drop the Handkerchief. 4. Oats, Peas, Beans. 5. Jack Be Nimble. 6. Fox and Geese. 7. Round the Mulberry Bush. These are singing and impersonation games in which childhood delights. Playground or picnic games are: Swinging (taking turns), sliding down chute (taking turns), sand-box play, teeter (taking turns.)

These games will give the leader opportunity to bring out the moral values sought in numberless ways. In Drop the Handkerchief the tendency of the child may be to favor one child above another. In correcting that the leader can bring out the ideals of play sought. On the swings, or teeters, the child may want to monopolize the apparatus. This is the leader's opportunity for correction and guidance.

(2) Right and Wrong Toward Other Children. The first lessons in service can be taught here through play. The child, as has been pointed out, is extremely individualistic in its play. It joins the group only in order to enjoy itself.

It will be easy for the leader repeatedly to drive home the lesson when introducing games and conducting them; *showing how the child makes it possible for other children to have a good time by playing with them; conversely, by showing how the child makes many other children unhappy by refusing to play right.*

There will be ample opportunity for the alert leader to enforce these lessons. A child will sometimes refuse to play with certain children. The child will refuse to

be "It" and will try to break up the game. The child will try to play only the games he himself likes, but ones which the others would dislike.

Use group games in which the absence of any one player would destroy the game. This will give the leader the chance to appeal to the children in the emphasis upon cooperation.

A suggestive list of games is: 7a. Puss in the Corner; this is an exact number game. 8. Railroad-train; each child's part is important; the train cannot operate if a part drops out. 9. Draw a Bucket of Water.

Dramatized stories in which each child is assigned a part will give a long list of available recreations under this head.

(3) Right and Wrong Toward Adults. The child's play is always going to involve the rights and feelings of adults. Noise, injury to property, lack of consideration for older people's preferences are among the most characteristic problems cropping up in children's play. These considerations lie at the basis of so much hostility on the part of adults to the encouragement of play. Later in life, unless definite moral teaching is given, they will become a fruitful source of juvenile delinquency. The church school-teacher should realize the importance of a well-defined conscience in the child on this matter.

The constructive motive given the child to train it in this thought should be, *How older people make it possible for the child to enjoy games.* Conversely, *How play will be denied children by adults if the rights of older people are not considered.*

The games selected are those involving property rights and the personal rights of adults.

Games which involve these rights cover the whole realm of play.

The teacher insists on quiet games when the noisy ones would disturb a group of adults in another room, or in a house neighboring on the playground or play space. The teacher gets an excellent chance to enlist the children in the quiet games by appealing on behalf of the rights of the adults to quietness: 10. Deaf-and-dumb Tag. 11. Fairy Hide-and-seek. 12. Good Morning.

Games that involve throwing and chasing may also involve windows, walls, furniture, gardens, lawns, or the sidewalk and street. These will give the leader an excellent chance to explain and enforce the rights of adults. A bean-bag may be thrown out of bounds and fly out of a window and drop on a pedestrian. Or a window may be broken through careless play. Furniture may be injured unless it is carefully put out of danger. In a game of tag on the church lawn a thoughtless child may leap through a hedge into a neighboring flower-bed. These will be considerations the child will always have to face in his play life, and considerable energy should be invested by the leader in training the child in an ethical code on the matter.

Games that can be used to emphasize this are: 13. Tag. 14. Bean-bag Catch. 6. Fox and Geese. 16. Bull in the Ring, and similar active games.

(4) Right and Wrong Toward Animals and Birds. I have given illustrations of how the child at this age of its play life can perform cruel actions toward animals and insects without any conscience in the matter. The play education of very little children is quite largely involved with animals and birds, and careful guidance of the

conscience is imperative for that reason. Children are given cats, dogs, rabbits, chickens, ducks, squirrels, canaries, parrots, ponies, goldfish, and similar pets. The child plays with flies, beetles, toads, and every conceivable crawling creature that comes within his ken. The world of the animal and the fish is a most natural play world for the child through which his magic imagination carries him to be the lord and master.

We sometimes wonder how a Spanish bull-fighter can bring himself to the point of torturing a half-dazed bull as a matter of recreation. Very likely if we went back into his childhood we should find the same man happily plucking out the wings of flies or sticking pins into his pet cat, all in childish delight, and in happy innocence of any conscience in regard to the brutalizing sport.

We also often wonder at the man who can kick and whip the horse that carries him about. In all probability as a child his play with a pet pony had no conscience put into it by indulgent parents.

The child will be given air-guns, slings, and bows and arrows for his toys. He will learn to throw by picking up stones. He will want targets, and the birds will become an enticing one.

Kindness toward animals and birds should be the motive taught the child through his play life.

Fortunately the play life of the child is abundant in games and play through which the leader can easily emphasize this truth and ideal. The child's love of impersonation of animals and birds opens the door to his humane sense.

One of the best recreations for developing the child's conscience toward animals and birds is No. 16a. The Pet

Parade. There are various games in which the children impersonate animals and birds in the direction of which the leader will have the opportunity to enforce many humane lessons: 6. Fox and Geese; this game may be used to emphasize the cruelty of the fox and the helplessness of the geese. 36. Cat and Rat can be used to emphasize humane feelings.

(5) Right and Wrong Toward God. A child's play life has a very definite relationship to God. The right or wrong habits of play will affect the body and the mind. The body is the temple of God. It is holy. Through right habits of play the body may be kept a fit place for God's Spirit to inhabit. The church daily loses through death useful men and women leaders it can ill afford to dispense with, simply because the body has been recreationally neglected and the mind has lost its youth through a lack of active play.

As the child progresses in life it is going to be brought face to face with the necessity for self-discipline of the body and for temperance of habits if it is to come to leadership among its fellows through recreation. In the Boy Scouts, the Y. M. C. A., and similar church and educational play groups the sanctity of the body is going to be emphasized. As early as the play life of the child begins, care should be given to fix its mind upon the right of God to expect us to develop for Him a body that shall be efficient.

Emphasize to the child that right play pleases God and wrong play displeases him.

Appeal to the child by insisting that *the most fun in games and play will be secured through keeping the body clean and pure for God.*

Ample opportunities to do this will come to the leader when games and play are enjoyed. In the games a boy or girl will often grumble: "I'm as old as Harry or Jane, but I can't ever catch them. I'm 'It' all the time." Or, "I'm bigger than Joe, but he is stronger than I am." Or, "I'm all out of breath chasing Katherine, and Katherine has run more than I have but she isn't out of breath." With such hints as those the leader can easily call attention to the ideal of an efficient, well-drilled body. She can call attention to the different habits of eating and drinking, sleeping and indulgence that affect the play skill of every child. One boy has his pockets crammed with candy. A little girl is always eating chocolates or going late to bed. The leader can discover these facts and make wise use of them to enforce reverence toward God's living temple.

Very tiring and body-testing games could be used. The child of this age will not play games of skill or high organization. But the leader should pick out rather strenuous games that require strength and endurance and some degree of childish skill. While they should be used sparingly, they should not be ignored altogether. The child is ambitious to play older games, such as baseball or games of throwing and of catching which the older sister plays. Use this ambition in bringing out this quality of reverence for the body.

Selected games: 16. Bull in the Ring; this emphasizes strength and skill. 13. Tag. 17. Jump Rope. 18. All Run; this puts the children in competition with one another in running; it also calls for simple throwing skill. 18a. Do This, Do That; this game is a splendid one to bring out the simple athletic skill of the boy or girl in comparison to the other players, and to give the teacher

opportunity to enforce truths in regard to a fit body and right habits.

The Cultivation of Home Play Should Be Stressed in the Recreation of the Beginners

The church suffers from the breaking up of many homes through the influences of outside recreational influences. At no place in the family life are fathers and mothers as ready to play with their children as they are in these very early years of their child.

Both Parents and Children in the Program

The leader should deliberately plan to incorporate the parents and children in recreational programs:

(1) Through programs where the child has parents for an audience.

(2) Through play in which the parent and child play together. The parent can be induced to participate in the games of his small children. The father can be persuaded to make and fly kites with his boys. The mother can be induced to make and dress dolls and assist at doll parties as judges, etc.

(3) Through home play in which the boy or girl is expected to have the parents teach or experiment in some new or novel form of play. "Have your daddy do this." "Ask your mother to play this with you." "Ask your father if he knows any games like this one." Suggestions like those will stimulate play between parents and children.

(4) By having different parents come and teach games, game-songs, and novel forms of fun. In churches having foreign groups a Swedish man or

woman could teach the children a Swedish children's game. And so with other men and women from lands where the play life is rich in traditions and skill. Parents who have been skilled in sport in their youth could come and teach play to the children. There are gold-mines of new interest in play awaiting some one to uncover them in all our churches. This is one of the surest methods. Adults delight to please the very little ones.

II

RECREATION FOR THE PRIMARY AGES

6, 7, 8

This is the word that year by year,
While in her place the school is set,
Every one of her sons must hear
And none that hears it dare forget.
This they all with joyful mind
Bear through life like a torch in flame,
And, falling, fling to the host behind—
“Play up! play up! and play the game!”

—Henry, Newbolt.

The “Afraid-to-Lose” Age

It is in the primary ages where there crops up in the human being, in very definite form, the unwillingness to play any games that do not have in them the assurance of victory. The boy or girl of these ages is extremely unwilling to be defeated. His spirit seems unable to stand the “humiliation” and “disgrace” of a loss. The child will fight to the limit of its tears, voice, and even fists to avoid having the decision go against it. In a game of tag, the boy or girl will be strongly tempted to protest against being “It.” The argument will be fierce. The game may be broken up, but the child will take those consequences rather than be declared the loser. This is the age of the “sure thing,” the “you-can’t-lose” spirit which later in life produces the cowardly gambler who is willing to lead or let himself be

led into all forms of corrupted recreation where he "can't lose."

From the recreational standpoint this age is of great importance and a challenge to religious education. For the boy and girl in order to win is tempted to resort to lying, cheating, fighting, bullying, and treachery.

For instance, in playing the simple game of hide-and-seek a child is caught. Instantly the protest comes, "You didn't give me time to hide," or "I wasn't where you saw me," or "That was no fair, you looked where I went." An adult, watching the game, would know in an instant that the protesting child was lying and evasive solely to avoid the so-called humiliation of being "It." Parents and teachers are very familiar with this trait.

One boy I know, when caught in a game, will flush with anger and belligerently argue that he misunderstood the rules and was caught unfairly. This in spite of the fact that the game is a familiar tag game.

"I thought it was 'no fairs,'" he will shout, "to tag me after I was tagged once. I'm not going to play."

This spirit is that of a lack of reverence for the spirit of play. It carries in its trail a lack of reverence for truth, and the religious ideals we have been so busily enforcing in the Primary Department where the child has sat and listened with fascinated attention. Now, in his game, the test of these religious teachings has arrived. Whether they stand or fall depends to a great extent upon adult control and guidance to a definite goal in the child's play.

The inability of people to lose in a fair game, or to be beaten in a fair contest and lose gamely lies at the

bottom of most of the corruption that may be found in the play life of the people. This fact constitutes a daily menace to the religious life of mankind. It works more havoc in the organized church life than we commonly suppose.

There has appeared an article in *The Outlook* in which it is charged that unfair tactics were used by a group of university students in a contest of church enrolment. A friend of mine who is widely known and respected for thorough-going church census data told me that he had to employ private enumerators and place them in certain churches, which he mentioned by name, as he found church authorities in those instances unwilling to have the count go against them in published statistics. These are rather extreme illustrations, but fair ones, as they indicate how loath even churches can be, sometimes, to be counted losers!

The Courage of the Victorious Loser the Goal Aimed for in Primary Recreation

Play enters its highest, exalted moment in the experience of the victorious loser. The individual who knows how to lose the game without losing his spirit wins the invisible laurel that knows no fading. The spirit of literature and religion is permeated with the eulogy of the winning-loser. "I have lost all, yet I gain all," is the spirit of Paul. Jesus bore all the earthly earmarks of absolute failure, yet what sportsmanlike courage is in that ringing challenge of his as he thought of his coming death, "And I, if I be lifted up, will draw all men unto me."

This type of courage is, I think, the most typical con-

tribution of Christianity. Who but the person who has in him the spirit of Christ can crown himself as the victor in defeat? In the football game in which twenty to forty thousand eyes and loyalties focus on the star player, any defeat is bound to have in it the possibilities of a tragic humiliation. We have many instances of this in the history of recreation. One mistake by an excellent player in a World Series baseball game in the United States stigmatized the player for years afterward. His very name became associated in popular parlance with bad playing. "To Snodgrass" meant to fail. All this the player knows. Consequently if he is defeated, but can bring to it qualities of manhood which still make him a hero, his victory is of the highest. Courage of this sort involves forgiveness, lack of envy, lack of malice, and courtesy. The loser must forgive his opponent for defeating him, must clear his mind of envy, must keep his heart from malice, and must be able in that tense moment to manifest the grace of courtesy. Only one with Christian principles can do this. It is a Christian rite in itself.

It is for this reason that I believe that in all the realm of recreation, training the generations of mankind in the code of victorious losing is the peculiar and distinctive opportunity of religious education.

How the Courage of Victorious Losing May Be Taught in the Primary Grades

Of course this is not the sole direction of the 6-, 7-, and 8-year-old in the church school recreational program. All the teachings may and do overlap, but this is the characteristic need in the recreation of the primary grade.

1. *By Training the Child to Appreciate and Emphasize the Skill Involved in Play and Games*

Of course any normal child will want to play to win. That must be encouraged. There is no particular thrill in looking forward to a losing game. None of us would undertake to play at anything in life if we felt that we were foreordained to lose. But the child will have to face the law of averages. Many run, but one wins the race. Many try, but one attains to the championship. There are good, better, and best in all games. There are the strong and the weak always pitted together. These are the realities, and they should be pointed out to the child at every possible opportunity.

Every contestant can win a triumph of skill in every game. In giving religious training in the child's recreation, this point is the one the teacher can use with telling effect. For example, in a game of bean-bag throw a certain child keeps missing it. But while the child may bungle the catching of the bean-bag, it may be that in throwing it a skill superior to that of any others in the game will be shown. The teacher may call attention to the throwing skill of the loser. The leader could introduce an entirely different sort of game in which throwing and not catching figured. The child would hardly be human if it did not look at things differently. The teacher should carefully emphasize before the others the special part of the game in which the losing child manifested merit or skill.

The skill of the loser can be emphasized through a grading of each game for its skill opportunities. This is an important device in the creation of a democracy of play. Each game or play is divided into several parts in the scor-

ing. In a game of jump-rope, for instance, points would be given not only for the one winning the contest, but also secondary merits for grace, and special agility. This device gives consolation merits, and a feeling of pride to the loser who may win on grace or agility, and centers attention on the skill involved in all play.

This grading of play for skill as well as for winning is becoming more and more important in amateur recreation. In another place attention will be called to the merit system of scoring in such highly organized games as baseball where the conduct of the rooters as well as the conduct of the players is involved in the winning of the game. In the winter sport of ski-jumping, points are given not only to the one who jumps the longest distance, but also to the one who displays the best form.

In games and recreation for the primary in which religious ideals are definitely sought, this merit grading should be used freely to center the child's interest on the skill side of the game through which a pride in the making of a good, though losing, play can be developed.

In a kite-flying contest for little fellows, I found a boy crying because he had made a kite that would not lift from the ground. He had made it too heavy. But when he was awarded the secondary prize for the most artistically decorated kite he went away from the grounds a proud little chap. In doll-shows and parades which the children of the primary age enjoy so much, the grading should be schemed for as many possible secondary interests as may be, such as best-exhibited, most antique, best home-made, most original, best character, and even the most-used doll! By this scheme the children readily are guided away from the hopeless despair incited by one gen-

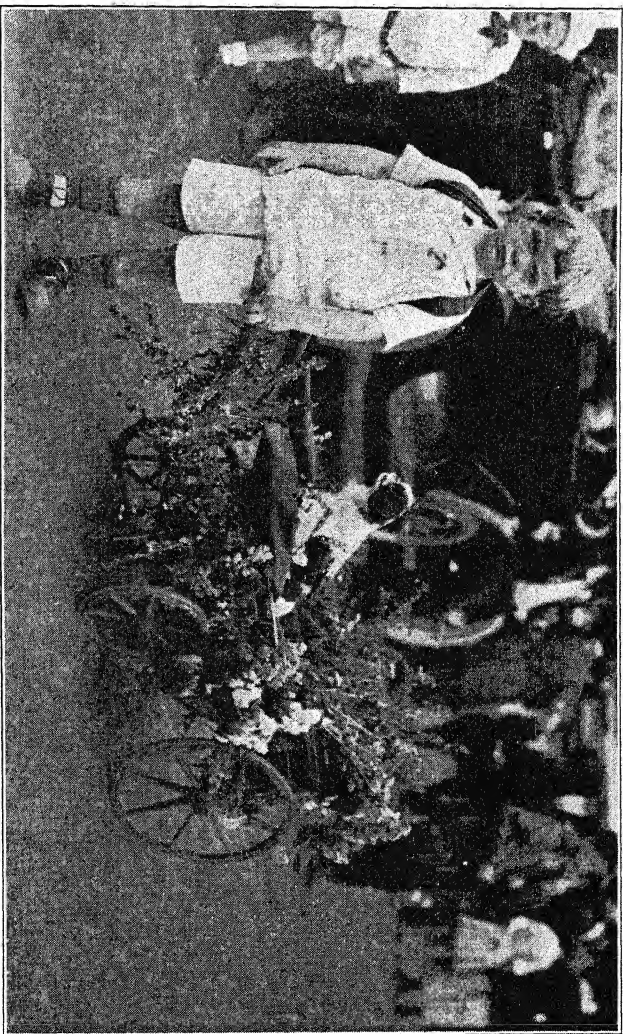
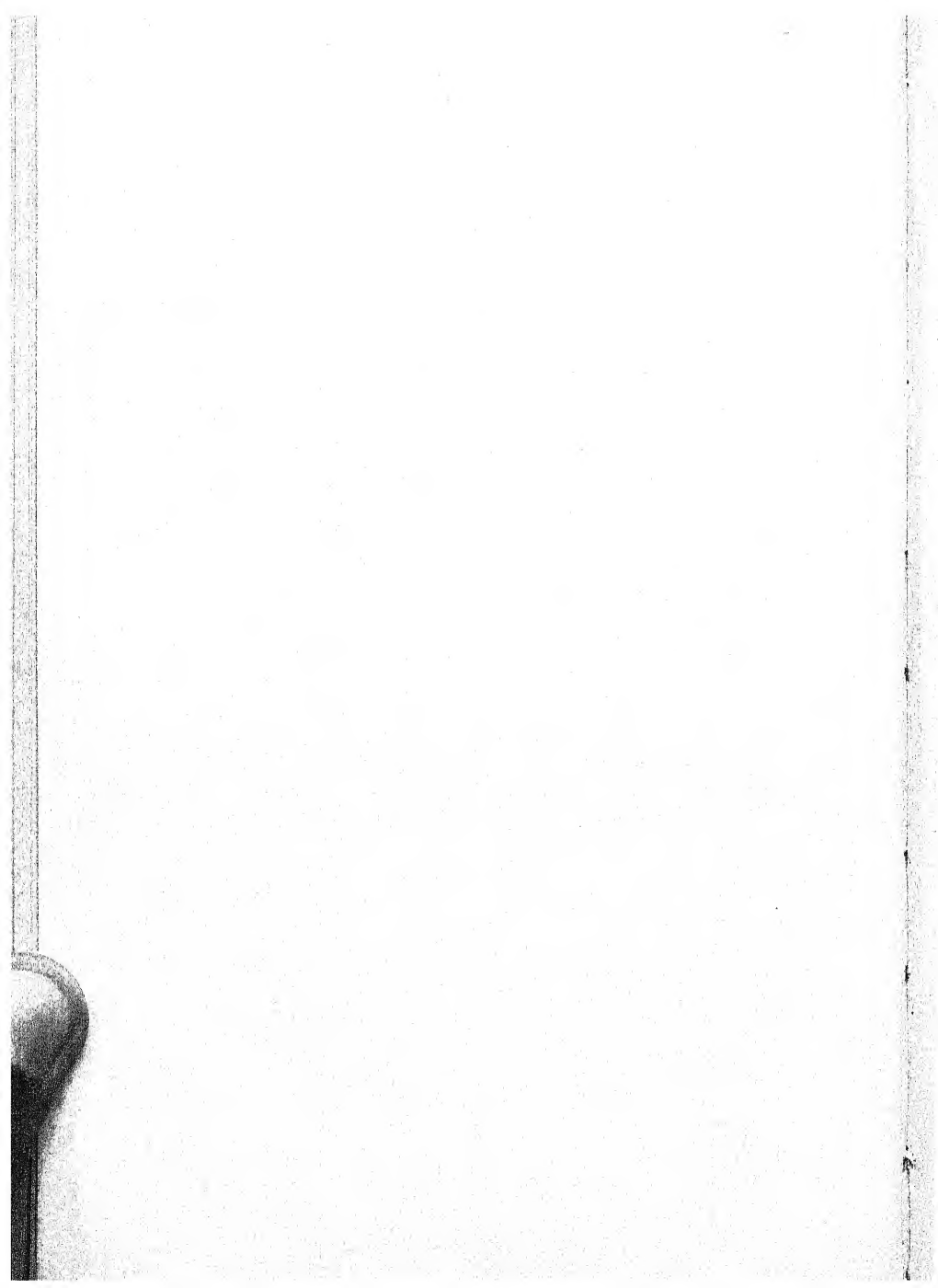


Photo by Johnson, Brattleboro, Vt.

"MY DOG WON!"
Winner in Pet Parade



eral winner and many losers. With gradings like these, and first, second, and third awards for each grade, it will be seen what a lot of encouragement to competition is held out even to children who know they cannot win the general prize!

These two devices for centering the minds and hearts of the child on the skill side of the game can produce the type of play character represented by the "good loser," who plays the game to win, but losing, finds joy and incentive in playing the game for the sake of the good play, the well-timed stroke, the exceptional run, the ability to push the real winner hard.

These devices are then, (1) Appreciation by the leader of special abilities manifested by the loser, (2) a system of grading for merit in skill features involved in the game.

Games that will give the leader the opportunity to emphasize *appreciation of skill*: 13. Tag. 16. Jump Rope. 19. Bean-bag Relay. 20. Automobile Race. 21. Follow the Leader; this latter game can be used by the leader most successfully to introduce feats of skill that will test every child.

Games and play that will give the leader opportunity to *grade for skill*: 17. Jump Rope. 19. Bean-bag Relay. 16a. Pet Parade or Show. 22. Bubble Blowing Games. 23. Doll-show or Parade. 24. Pushmobile Race.

2. By Instilling the Courage of the Victorious Loser Through Giving the Children Who Win a Code of Respect for the Loser

(1) By showing the winner the wrong of boasting over the losers.

(2) By teaching the children to count every game finished and won with no excuses or alibis or desire to "get even."

(3) By introducing the habit of the winner or the winning side giving a cheer, or hand-shake or a bit of appreciation to the loser.

Further games suitable for the primary department:

Collections and Hoardings. The boys and girls of this age delight in collecting and hoarding. This may be cultivated for the purpose of emphasizing the qualities of skill above the mere winning. 25. Book Peep Show. In this recreation the children collect newspaper or magazine or post-card pictures and insert them in some old book, scattering them singly throughout the pages. Directions are given in the "Play and Game Section." The children delight in this game as it satisfies their collecting and hoarding propensities and all sorts of talent can be revealed and used. The pet- and doll- and toy-shows and parades will also be successful.

Games of organized skill: 26. Center Catch Ball. 27. Hindoo Tag. 28. Blindman's Tap. 29. Slap Jack. 8. Railroad-train. 3. Drop the Handkerchief. 5. Jack Be Nimble. 30. Ball Chase; this game is for the older boys and girls of the primary department and involves throwing and running skill. 31. Charley Over the Water. Peanut in the Monkey's Mouth. 33. Feeding the Blind Woman. 34. Squirrel and Nut. 35. Squirrel in Trees. 36. Cat and Rat. 37. I Spy.

Games of Construction. The children of primary age revel in construction. This fact will be taken care of to a great extent by the manual work in the class sessions, in sand, paper, and vacation Bible school work. Additional

games of construction are: 38. Packing-case or Soap-box Town; this is an excellent vacation Bible school recreation, and one capable of great adaptation; the children may build a mission station, church center, or similiar imitative work. 39. Missionary Ship. 40. Building a Gospel Train. 41. Automobile Building.

III

RECREATION FOR THE JUNIOR AGES

9, 10, 11

"It's the Law!"

The Junior Ages the Period of Self-Assertiveness and Aggressiveness in Play Life

The child is finding that it possesses individual powers of skill. The boy of nine or ten wants to do all the batting of the ball while his companions stand around and "chase" and "pitch" for him, as if he were the lord of creation. Each child craves his own way of playing. And as this is the age when the simple organizations for play begin, and team-work is necessary, some unifying, coding force is necessary to be introduced. I have directed games played by children of the junior ages in which the greater part of the time was spent in argument, debate, complaint, and wrangle on the part of the players. One will see children of these ages suddenly pause in their game and open up on one another in criticism, hostility, and assertiveness and forget the game altogether.

Bullying the other players is very common. The lame boy is expected to run and leap in spite of his unfortunate defect. Any misplay or mistake on the part of a player is jeered at and rebuked by his team-mates. In choosing sides only the strongest or the most skilled are chosen. The weaker ones are left to shift for themselves.

All this, in spite of the fact that the child who openly does the criticising and complaining may be the worst player in the game! A bunch of lanky tall eleven-year-olds will gladly enter a contest with a bunch of spindling, weak, underfed nine- or ten-year-olds, and see no injustice in defeating them, but will pride themselves on their "victory."

The Junior Looks to an Umpire or Authority for Success in His Play Life

On Saturday mornings, or in vacation time, in any town or city, when the weather is suitable, a careful observer would notice many groups of boys, especially, assembled in yards, lots, and improvised playgrounds ready for a morning game. They have their sides picked out and trained. They are equipped with balls and bats. They want to play the game. But they are unable to do so. They have spent an hour in squabbling and bullying and threatening. One accuses the other of "ringing" in outside players, etc. There will be no game, because there is no umpire on hand. It is a common experience for a citizen to be hurrying along the street and to be teased by a group of boys: "Hey, mister! Come an' be umpire, will you?" "But I don't know the latest rules of the game, boys." "Aw, we'll teach yer. Come on. We want to start the game, but we can't without an umpire!"

I can well appreciate the service and opportunity of a definitely organized group of men who have the necessary time, roaming into the play sections of a town or city to offer umpire service to the boys. They would find business enough if they wandered into the right place, and they would be booked up for the season.

In religious education, this respect for authority and rules on the part of the juniors offers the church school or the religious teacher a wide field of influence. These are the *habit-forming* and *memorizing* years. Into the play life, therefore, can be implanted the habit and memory of obedience to law.

Respect for and Obedience to Law the Highest Freedom in the Play Life of the Junior

It is not a healthy sign for children to be unable to play a game without the presence of an umpire or referee. This is the outstanding weakness of our recreational life. At his best the umpire is a policeman, enforcing the law. Like the policeman he has punishing power, and that never dignifies a situation or gives it freedom. An umpire is regarded by the average boy as a necessary evil. The umpire, like the duty-zealous police officer, is rather a lonely individual, because of the decisions he has to make and the penalties he has to inflict. He is an irritant rather than a solvent. The umpire is regarded, usually, by the two sides he arbitrates for, as one who is to be baited and fooled, and cheated, if the players can skilfully do it without detection. Consequently the need for the umpire constricts the freedom of all play and lowers its ideal.

There is a close analogy here, also, that bears on the later life of the child in a democracy. If he plays the game as a child in a way that demands the presence of an umpire, he is likely to live his life as a citizen in such a way as to require that the laws be enforced upon him by the police, rather than by his own conscience.

Why is it that there are games where there is no need for an umpire, and yet the play goes on decently, without wrangle, and for the profit of the players? There are such games. Tennis is one. Rarely does the amateur tennis-player require an umpire. Yet, in many ways, the decisions to be made in tennis are more numerous and more debatable than in baseball or such games. The tennis ball smashes down to the backline within the fraction of an inch of the tape. A decision has to be made. It has to be made by the player's opponent. And it is usually made fair, no matter if it goes against the player who makes the decision. Golf is another game in which self-umpiring is greatly developed.

Contrast these amateur contests of golf and tennis with the great mass of games that demand and cannot be played without the presence of the umpire-policeman to enforce the law of the game! What is the secret of the self-umpired game?

Tennis is often called "a gentleman's game." This tradition has come down with the game. Courtesy and consideration have become inextricably linked into the technique of the game. Part of the thrill of the game is this self-umpiring, this ability on the part of the player to make a close decision against himself. The player links himself to this law of courtesy and "gentlemanliness," and the need of the watchful, irritating umpire is obviated in the ordinary run of the game. Golf, too, has been given the tradition that is firmly planted wherein the player, besides playing against a rival, is also playing against his own manhood. He has to make decisions against himself, and this feature of the game forms for many people one of its most fascinating features. The

moral glow in any game adds to the delight and glory of the game.

The goal to which all recreation should be directed lies in this realm of self-umpiring. The game should be played in relation to the law, not in relation to proximity of the enforcer of the law. Just as that citizen is freest in a democracy who observes the spirit of its laws, and does not have to be watched, so that child is freest in a democracy of play who plays in accord with law, and can decide himself "safe" or "out" without the intervention of an umpire.

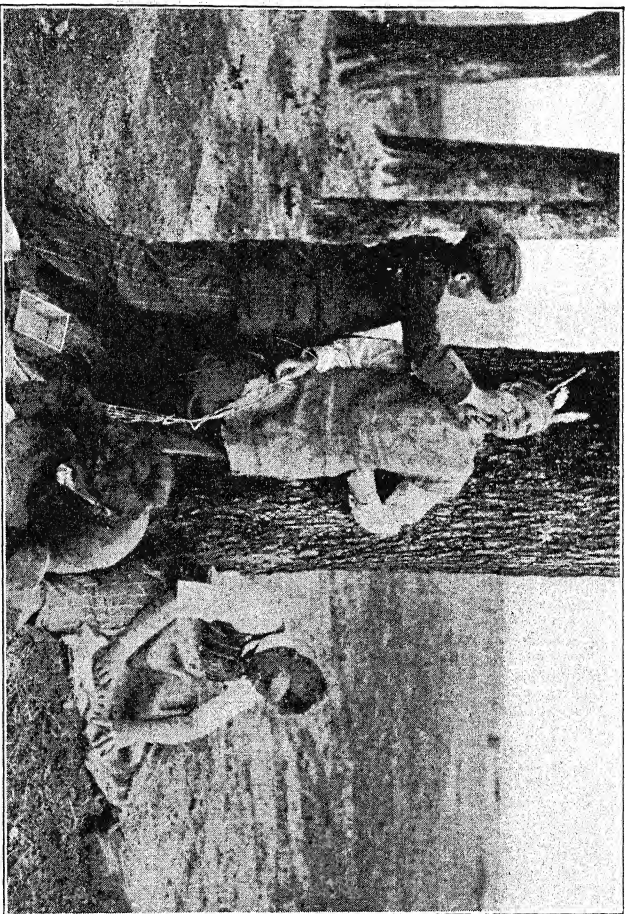
The head of a famous boy's school in the United States has been quoted as saying, "I never, I think, in my whole experience of baseball heard any one ask whether a thing was *right* or not."

Here is the habit-forming game of a nation, its chief sport. Yet this schoolmaster who came into touch with selected boys from the best homes and from our churches, is forced to confess that he had never detected the operation of a conscience in the conduct of the game!

Putting the *right* into play life is the opportunity of religious education. This is the concrete meaning of that general term, so often on religious leaders' lips, "We must Christianize recreation." The right in play comes out of the laws of play the children have enforced upon them in actual playing. It can come to pass in no other way.

The Rules of the Game Greater than the Umpire

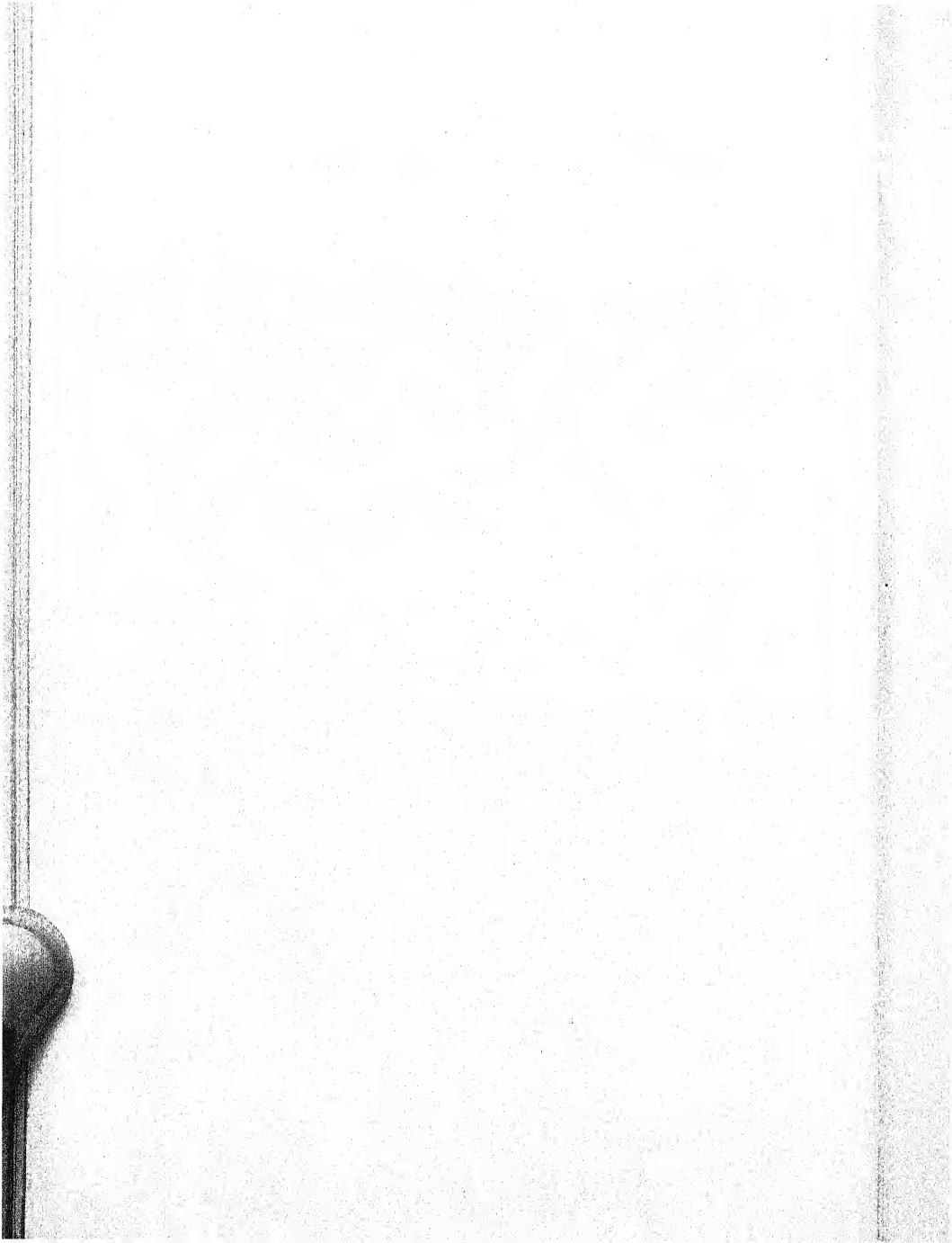
The schoolmaster mentioned above said that in six years of football playing in England, he never saw a rule-book in the hands of an umpire. The players were



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"MAKE ME LOOK SAVAGE"

Boy Making Up as Indian for a Pageant



trained in the laws of the game. They knew them. They never doubted them. The umpire had his authority from those laws, and the players recognized this.

In children's recreation, the failure to give them definite training in respect for the laws of the game, has produced a willingness to quibble when they know they are wrong. Boys know that fouls in a game are wrong, that such is the law, yet they will callously ignore them and try their best to "fool" the umpire by "slipping one over on him," as the slang term has it.

Time and time again the leader will lay down the law for a game, and find the children breaking it. This is due to the fact that the children have not made the laws of the game their guide, but deliberately permit the leader or umpire to be an objective policing conscience for them.

1. Appoint Members of the Group to Be Leaders of the Games

At the junior ages, the child is beginning to repose more confidence in his comrades than in adults. When you select a leader from the group the group knows that it will be unable to quibble with him over the laws, because he knows them precisely as they know them. There will be less temptation for the group to try evasion of the laws of the game.

The following types of games will give an excellent opportunity to train the children in close observance of the laws of the game. These games give the leader rapid-fire decisions that test the sportsmanship of the players: 41a. Poison Club. 42. Circle Dodge-ball. 43. Over-and-under Relay. 44. Tag-the-wall Relay. The many tagging games.

2. Encourage Self-umpiring on the Part of the Child

Put the honor system into the child's play as soon as possible, especially in the junior ages. Drill the junior so that he will form the habit of making decisions against himself in the light of the laws of the game.

The honor system is common enough in realms other than those of recreation. In recreation it should be supreme if the highest ideal of play is to be secured.

Tell the boys and girls of the pride and moral thrill that can come when they make a decision against themselves that others would not have known about or detected.

Games that offer the opportunities for self-umpiring would include 41 to 44 above, and such games as depend to a great extent on the honor of the individual player. 45. Rooster Fight; in this game, played without an umpire, the children are under temptation to continue in the game after they have broken the law by letting down the foot that was supposed not to touch the floor. 46. Tommy Tiddler's Ground. 47. Dead Ball. 48. Ball Tag.

3. Build Up in the Junior a Play Tradition

This is another word for a play conscience. The morality that goes along with a certain few games, such as courtesy and consideration in tennis, for example, is a definite tradition. It has been injected into the play life of youth, some time, somewhere, by some person. It did not merely happen.

We cannot blame the children for breaking play laws if we have not trained into them definite play traditions.

"Suppose one of your boys cheated in a game?" an English master was asked. "What would be done about

it?" "But one of our boys would not cheat," replied the master. "He wouldn't think of cheating. It isn't considered as the proper thing at our school."

Too often boys and girls have to wait until they join the intermediate and high-school age groups before any definite ethical and spiritual play traditions are built up in them. These play traditions, too, are usually limited to *institutional* ideals, rather than to the *individual conscience*. "For the honor of Central High"—"Playing for the old school"—how familiar are these slogans! How rare such ideals as "For the honor of his manhood!" "Playing the game for conscience!" "In the game for God!"

How common it is to find boys and young men playing the game for institutional honor, putting every ounce of skill and energy into the game for "the old school" and in conformity to its play traditions of honor, yet doing it as a detached morality. This tradition is played up to, bowed to, observed, respected, in the same manner in which a child will be careful of its grammar in the presence of the teacher. But the same athlete will play the game at a summer hotel or off in some remote town for money, knowing that he is breaking the rule of athletic amateur honor. The traditions need to be built into the fabric of conscience so that they will hold in all places and under all circumstances.

The Highest Forms of Play Traditions Must Be Religious

The child must be taught to play with the feeling of being always and everywhere under the kindly critical eye of God—the ever-present Umpire.

The conscience-drilling methods employed in the religious education of the play life of the beginners should be repeated with the juniors.

To them should be added the motive:

1. *Play the Game for the Honor of God*

The earliest significance of play and games is seen in that they were quite largely a ceremony before the gods and in honor of the deities. The participants were under vows and discipline for the glory of their gods. Yet what zeal, talent, and enthusiasm the players could bring into their worship-recreation!

Recreation, nobly undertaken, is so rich in its nature as to form one of life's richest offerings to God. As Doctor Cabot pointed out in *What Men Live By*, play is one of the chief factors. So with dignity and prayer the church should dedicate the child's play spirit to God and train the child to play in the thrill of that dedication.

2. *Forms of Recreation Which Give Play a Religious Significance*

Play Rituals. A series of games for the juniors can be organized in the form of a ritual. The games can be definitely dedicated to God. The children repeat a vow, much as the Boy Scouts and Camp Fire Girls give the laws of their organizations. These rituals may be extremely simple. The leader may have a series of candles, representing each child. There is a larger candle to represent the Presence of God. When the play is to begin the children are given their candles and formed in line. The leader lights the large candle and tells the children that the candle symbolizes the presence of God

in their play. Repeating "Let them that love thy name be joyful in thee," the children march, each one lights his candle from the large one, and the smaller candles are placed on both sides of the large candle. The juniors have their attention called to the fact that just as they are to play their games in the presence of the candlelight so they are to play them in the real presence of God. So long as the lights burn on the smaller candles they will play. When they begin to expire the play hour ceases.

Or, out-of-doors, on the picnic ground or the vacation-school playground the ritual may include the use of a small smoke fire, made of dampened leaves, or smoldering green wood. The smoke ascending while the children play symbolizes that the play is dedicated to God.

Prayers can be recited in connection with play. "Dear Father in heaven, whose Son Jesus played on earth when a boy, help us to play our games as he would like us to play them"; or, "Dear Father in heaven, help us to play to please thee."

In closing a game hour in which ritual is used, the juniors could pray: "Our heavenly Father, we thank thee for this happy time together. We thank thee for the gift of the play spirit."

Play vows may be taken. These are used among adults. In the Olympic games the athletes begin the games by giving a dedication oath. The juniors can be taught to say, "I promise God to try to play my best whether I win or lose"; or "I promise in my play to be true to my comrades and to my God."

Play Pageants can be devised. They can be pretentious or extremely simple according to need. In a county Bible-school picnic, all the juniors can be organized to

play their games with the pageant idea in mind. They wear uniform play clothes of the same color with bits of color to give the festival idea. Their singing, quiet and active games, and competitions are conducted in the presence of the symbolic figure of "the Church" or "the Angel of Truth," or "God's Word."

In smaller groups, various pageant play-hours may be arranged. A group of singing games familiar to the children may be played in the presence of a symbolic figure, on a throne, of "God's Angel of Joy," and the children may repeat, "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob."

The active games may be grouped around the symbolic figure of "God's Spirit Of Health" or, "God's Spirit Of Strength." These groupings will lend impressiveness and memory to what would otherwise be an undirected play hour.

The grouping of games into festivals, rituals, and rites to God will do much to form the play traditions in the child mind that will go with it into all its future play life.

Play and games that lend themselves to the ritual and pageant groupings include all the varieties, of course. They may be mixed to represent the various forms of junior play such as singing games, playground games, indoor play, individual stunts, and group games.

Singing Games: Looby Loo. 1. Farmer in the Dell. 7. Round the Mulberry Bush. 50. London Bridge. Etc.

Spectacular—Festival Types of Play. 51. Kite-flying Tournament. 23. The Doll-show or Doll Parade. 16a. Pet Parade or Show. 22. Bubble-blowing Games. 24. Pushmobile Contest. The active games mentioned in the earlier part of the Junior course.

IV

GRADED RECREATION FOR THE INTER-MEDIATE AGES

12, 13, 14

"Right living is not transmitted by telling children to be honest and true and brave. It is developed . . . through . . . adults working, playing and carrying on their social life together with the children."—*Gulick*.

The Individual Merges With the Group

In the intermediate ages the boy and girl adopt forms of recreation that are social and democratic. "Gangs," "groups," "clubs," "secret societies," and "chums" begin to dominate the recreational interest at these ages.

Intense physical and mental activity takes place. The individual boy or girl is like a railroad locomotive with its fires in full blaze. The steam will either have to flow through a train of cars in the form of heat, brake, or motive power, or the engine will have to "blow off steam," or, repressed, explode altogether.

The gang or group is the train of cars which takes care of the abounding surplus energy of the newly awakening "man" and "woman." The boy retains an intense individuality, just as individual as the locomotive is, yet he needs the gang or group through which only can he adequately express the freaks and whims and genius of this individuality. The gang or group may be considered as the individual in his many guises.

The chief appeal to the boy or girl, recreationally, has to be through group interests. For the individual is merged with the group or the gang. "Who else is going to hike?" "Who else is going to swim?" "Who else is going to play?" "Who else is going to join?"—are the considerations to which the boy or girl gives greatest weight.

Religious Education of the Play Life Vital in These Ages

The authority of the gang or group will prevail in the intermediate ages. Group opinion, group morality, and even group spirituality will dominate the boy's or girl's play life.

I recall my own "gang" life of this period. It was a migrating gang that roamed the city. We were mill boys and worked our fifty-eight hours in a week inside the cotton factories. Because we were wage-earners we felt our own importance. We set out to be a "tough" gang, imitating the worst habits we could find in the adults around us. On Sundays we roamed. As for our individual religious interests, we kept them to ourselves. No boy would dare talk of "going to Sunday school," for fear of arousing the jibes or persecutions of the gang. I have seen that gang line up on Sundays and taunt and throw stones at boys who had broken away from the gang and were on their way to a Sunday school.

But about twice a year a curious phenomenon used to take place. Our gang would start for a migration up Water Street, through the slum section of the city. Midway lay a city mission Sunday school. As we came before it, our gang in mass action, without any particular one

taking the lead, would drift into the Mission. We would be assigned to a spare teacher. For the time being all our religious faculties would be employed in singing, listening to the Bible lesson, and in studying our teacher. Then we would leave. Nobody would mention the experience. It had been purely a mob action. The "gang" self had acted, had shown itself hungry for "gang" religion.

The teacher assigned us seemed afraid of us. She would pick out the most attentive in the group and center her time on him. Without doubt she was not aware that unless she taught that class and influenced it from the "gang" standpoint, she would miss her real teaching opportunity.

Religious leaders on the speaking platform will often grow unctuous in telling stories of how a Sunday-school teacher did an especially creditable piece of work in saving one individual boy or girl from a rough gang or group. "A brand plucked from the fire," "saved from wrong companions," "one trophy for the Lord," are some of the descriptive phrases.

Well, it is important for the church to save one from a gang. It is often an historic event as when Bunyan was "saved" from the gang that insisted on playing the game of "one-cat" on Sundays.

But from the standpoint of the real opportunity and need, this is only a minor victory. *The recreational salvation of the gang or group, as a gang or group, is the real goal at these ages.*

Juvenile courts and welfare workers and the police will give testimony to the fact that the evil boys and girls do in the intermediate ages is most likely to be a group recreational evil, or gang play gone wrong. Boys, at this age,

do things in groups that they would not think of doing as individuals. In one large American city I was faced with the problem of newsboy delinquency performed during the play hours before the papers were printed and after they were sold. Petty thefts from the stores were reported. When I came to talk the matter over with the precinct captains and the chief of police, they would have looked with scorn on any proposal of mine to go at the matter in the hope of saving one or two of the likeliest of the newsboys from such an environment. It was a mass salvation we had to talk over; in what possible way we could combine forces of recreational organization so that *ALL* the newsboys, at one time, could become the goal of recreational salvation.

Religious workers would be interested in seeing how recreation leaders in municipal playground and social center systems operate with boys and girls of these ages. They do not set the goal at the capture of "one" out of many. They plan for the social salvation of the group as a group. That gang on the corner, that group in that little shack near the sand-pits must be "won" in its entirety, and after it is won, it must live out its "new life" as a group, through group expression.

A very striking illustration of this point is quoted by Gulick. A study had been made of some children who had never been brought to play in "gangs" or groups. They were the children of missionaries who lived with their parents in foreign lands. Their home environment was of the best. But they had no other boys and girls to play with. It was found that in their teens, when they returned to their native land, they were unable to fit into normal play life, because they could not play group games

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or follow group laws. They were unable to understand the ethical and religious importance of the subordination of the individual to the group. They had been "recreationally" saved as individuals. Their parents had played with them. No fault could be found with their motives in play. But, without the group to play with and work through, they were still "lost." They had received only half their birthright. They had individual righteousness. They lacked social righteousness.

Religious education in the church school must preserve and encourage the group loyalties in play life.

Recreation Interest a Determining Interest in the Religious Life of the Boy and Girl of Intermediate Age

It is a bewildering phenomenon to church leaders and religious educators that just the age when the boy and girl delights in group action and is consumed with a veritable passion for "joining" something, should be the age when the steady drift away from the church begins. For the church is filled with groups, and there are many religious classes one may join. Yet the drift continues.

"The boys and girls show no interest whatever in the Bible or the teaching of religion" is a common report from parents and leaders.

Perhaps a census will reveal that the boys and girls do begin to lose interest in these things, or that they may not have any interest in them at all. The church, being a voluntary organization, needs interest to work through, and the absence of any real interest on the part of the boy or girl can be a calamity.

There is, however, one vital interest that remains in the boy and the girl always. This is interest in recreation and play life. The church may claim and use that with splendid, conserving effect.

"But," will be the protest, "that is too trivial. We want the boys and girls to have a serious interest in their soul's welfare. They must be interested in religion. Their destiny hangs on it. The church cannot afford to have its teachings given secondary place."

Why be discouraged or alarmed? The church is not the only important institution whose chief work does not captivate the hearts and imaginations of our intermediate boys and girls. If the boys and girls of intermediate age in the public schools had their own way about it, would not the school curriculum and all teachers be abolished? How much interest do the boys and girls bring to the public-school teachings and ideals? The wise superintendent of a school system, or the wise principal or grade teacher does not enjoy seeing the scholars without any sparkle of interest in the academic program. But they do not scold or worry, but seek out what abiding interest the boy or girl may have. "They like to play, they like fun," they are told. Well, this seems a letting-down of ideals, but the children have to be educated. Recreation is organized. Then the miracle happens—or, rather, not miracle—but the ordinary pedagogical result of education working with the instincts of the child. Johnson quotes the record of a city school in regard to truancy. Truancy is the sign of the child's rebellion against the curriculum. In this school in one year there occurred a record of 281 half-days of truancy on the part of the boys and the girls. Outdoor and indoor recreation was organized in the

school. In five years the yearly truancy was cut down to 33 half-days!

In a college of one thousand young folks, how many are interested solely in the curriculum and the teachers? What constant interest has become so dominant in collegiate life? Athletics. Wise college presidents and faculties have to work with this interest, sometimes feeling it to be a humiliation. But it is safe to say that thousands of youth do come under the inspiration of the teachers and the curriculum because the college has the tact to work with and not against this interest.

One investigator studied over a thousand questionnaires answered by high-school students as to their interest in the curriculum and in their teachers. A fractional percentage of the students expressed any interest in the curriculum or in the teachers as teachers. But a great majority declared that they were interested in the teachers who displayed social and play leadership qualities "outside." What good would be done in a case like that if the principal and faculty waged campaigns to "lift the standard of interest"? The high schools answer a result like that by immediate and close development of the recreational interest so that it will pay dividends in the curriculum and in loyalty to the teachers.

This is the age when there is apt to be rebellion on the part of the boy and girl against the home, too. Boys and girls *ought* to be interested in the home as a home, and in parents as parents. But the plain, human fact stares us in the face that such loyalty and interest are liable to be very weak indeed. No amount of talks on "home loyalty" will change the situation. But there is one abiding interest always that parents may find in their boys and girls.

That is their natural inheritance of the desire for play. The fathers and mothers who enrich the home with play life suitable to the play desires of this age will create an interest in home loyalty that will be gratifying enough.

The idea of a boy of twelve enjoying a solid session of three hours in a Bible school would hardly seem credible to the average person. Yet only last week in a local church vacation Bible school I saw a group of boys begging their minister for the chance to come back to the church that afternoon, to finish their "play" of mending chairs.

Boys and girls who do drift away from the church and Sunday school at these ages will usually reply, when asked the reason: "Oh, no fun"; "Nothing doing"; "No life at all"; "No good times"; "All they do is cram things down for you to learn." These are negative expressions displaying a positive craving for recreation.

These facts are put down here to indicate that our post-mortems over any failing to teach the Bible and religion are incidental to the great fact that the migration of boys and girls from the church may be nothing but a negative way of saying to the church, "You can help get me through my recreational interest." This migration does not necessarily mean that the boys and girls don't care for the Bible, or the church, or God. It simply means that at this age, the Lord Almighty seems to have thought it best to outfit the individual with a maximum interest in play life. And it means nothing more than that human beings—those terrible adults—are neglecting the feeding of this craving; that is all. It is not a tragic situation. It is an alluring one when understood. For it means that God has left a door through which the

religious teacher may easily enter in to the holy altars of childhood!

1. In All Intermediate Recreation Organize on the Principle of Group Loyalty

In the same church-school class, under one teacher, may be boys or girls who do not naturally group off in free play or free choice. This, of itself, is not to be worried about. Some teachers would be tempted to say: "But these children must group together to be Christian. It seems unchristian for them not to share all things together." But a quiet study of the interests of the class will usually disclose that five boys who live in the same neighborhood have organized in a cellar what they call "The Secret Clan." Seven other boys, who come from another part of the town, have a tree house, and are tremendously fascinated by living the life of primitive men. Now try to mix these two groups into one play organization and what do you get? Yawns and lack of interest.

It has been found that girls organize three times more societies than boys. Girls associate in smaller groups, and yet have a passion for organization. This must be taken into consideration by the leader when organized intermediate recreations are provided by the church. Organize as close to the instincts and desires of the children as possible, and you will be as near as you can get to the right interpretation of their secret desires.

The group play interests of boys and girls at the intermediate age are of the following general types: Athletic clubs; exploring clubs; hunting clubs; camping groups; secret societies which emphasize codes,

signals, and secret names; natural history association for collecting; romantic and chivalric organization; dramatic interest, generally in the simpler forms of entertainment and amusing stunts and show-off. This is the age when the love of music and bodily rhythm appears, when the appeal of dancing begins to be very strong, especially in girls.

These instincts, rather than our adult ideas, should be the means by which we organize the recreational life of the intermediate ages, and are a safe guide for us to follow.

Carefully find out the group loyalties in recreation and organize through them. To force a group of boys who are fascinated by stamp collecting into an organization which emphasizes athletic prowess, would bring disaster to the organization.

There are at hand several organizations to take general care of these varied group loyalties. The Pioneers, Boy Scouts, Girl Scouts, Bluebirds, Camp Fire Girls, Junior Red Cross, and various campcraft organizations, are familiar.

Where there exists in rural sections a county Y. M. C. A. or Y. W. C. A., the work will be adapted to the intermediate ages as well as to the seniors.

But there are not general play organizations enough to meet the whole need for group organization. In most cases the teacher will find the group ready to organize for itself in its special interest, if given the proper encouragement and leadership. The greatest lack in group organization is in trained leaders. These organizations require a maximum of leadership of the highest and most fertile type.

2. Have Enough Recreation Organizations in the Church School to Incorporate the Group Interests of the Boys and Girls

The religious leader naturally has a horror of too many organizations. But economy in play organization can be just as dangerous as no organization at all. I recall a playground organized in a city with a leader who did not believe in too much organization. He believed in strenuous athletics to keep boys busy. He was right on the job every day with his special type of strenuous athletics. Later he told me that he had discovered a group of boys hidden away out of sight who every day had been making a gambling nest out of the playground. This leader had failed to provide group play of a quieter sort that would have incorporated the boys who craved mental tests more than physical tests.

Don't forget that all play is creative and is always organizing itself if we don't organize it. Especially is this true in the intermediate age. Groups of boys and groups of girls will quietly, even secretly, organize themselves for play no matter what we do about it. The real service of religion to the play life is to provide right, ample outlets.

If the boys in your church school are so grouped as to be most congenial in two patrols of Boy Scouts, by all means have two patrols. Don't stint the organization of play life. Or, in your own class, be sure that you provide enough opportunities to take care of the groups you have there.

Keep the groups organized so that boys will be with boys and girls with girls.

3. Emphasize the Loyalty of the Individual to the Group in Definite Forms of Recreation

The loyalty of the individual to the group is so powerful in the intermediate age that it offers religious education a splendid chance to put moral and religious worth into the lay life.

At first, the idea of putting moral and religious worth into the boys' or girls' traditional play seems rather far-fetched. It sounds to us like putting morals to tales. The answer is, that by actual test of editors, boys and girls prefer tales that have a strong moral appeal mixed up in the adventure above the tale which is one of pure adventure. The only reason that a boys' game of baseball, or a girls' game of volley-ball is usually played without definite moral or religious aims, is because morals and religion have not been placed there. For example, before the Boy Scout organization got hold of the boy, what part did unselfishness and service have in a boy's play life? Have the Scoutmasters been ridiculed by the boys for having put into their play life humane feelings, courtesy, reverence and service?

The same ideals can, with patience, be sifted into the game of baseball, or football, or tag or hockey. But it will have to be the work of religion to do it.

(1) There may be organized class and church leagues of baseball, basket-ball, football, and volley-ball on a merit system of scoring. There are various systems of scoring in every sport to bring about moral and religious results. A man who deliberately spikes another man on the base-lines or on the football field is disqualified in the scoring. His run counts for nothing. He is charged up with the

ugly word, "foul." He is scored against for not playing "fair."

In professional baseball a pitcher may not intentionally attempt to deceive the batter by pretending to throw the ball. This is done to make the game fairer, but there is a moral implication in it. The professional team of players that withdraws from a game before it is finished is declared the loser though it may have been in the lead. This is a penalty in scoring on cowardice. A professional baseball player is fined ten or a hundred dollars or put out of the game for a period of time to punish him for being "impudent," or "discourteous" to the umpire. In most of the professional ball parks the spectator who is found gambling on the game is expelled from the park.

These are only a few of the moral tests that are daily made by commercialized recreation to safeguard the values and ideals of the game.

The church that handles the recreational life of its youth can go further and be more explicit in what may be called merit or moral scoring.

For a few weeks one late spring I conducted a junior league of baseball which was scored on the basis of a merit system. This system had been originated by a municipal playground director. As we applied it to our boys the scoring went as follows:

A MERIT SCORING BASIS OF 100%

Winning the game	55%
Conduct of spectators	20%
Manner of taking umpire's decisions	20%
Promptness in arrival and preparations	5%
<hr/>	
Total scoring	100%

A grade of 75% was necessary to win the game. The team that secured the most runs was the only one that could win. But enough points on conduct could be lost to lose the game.

By spectators was meant, of course, the rooters for each team. They were scored for the spirit in which they played the game from the sidelines.

Spectator scoring is a profitable venture in recreation. No game is ever played entirely by those on the field. Percy Haughton, the famous coach of Harvard, held a very definite theory of the psychological relationships between a friendly or a hostile set of rooters and a winning team. Certainly a good many of the evils in sport come from the encouragement of the rooters. A player who feels that he has a crowd behind him will bait umpires, fight with players, and use unfair tactics. Any Christianization of athletics must necessarily involve the onlooking crowd. Part of the fascination of a major game lies in the spectators. What would a college or big league game amount to if it were not for the pageantry and spirit of the supporters of the rival teams in the stadium? The cheers, the colors, the yells and songs, and encouragement are as integral a part of the victory or defeat as the technique of the game itself. And, besides, a system that will score the sportsmanship of the onlookers offers an inviting appeal. There are usually many more individuals to check up than there are players.

This league progressed week by week under the discipline of this scoring system. The boys and spectators were rather dazed with the scoring, but they played the game together and the best team with the best rooters won. Each game became a lively discussion on ethics of

various sorts. "Right" and "wrong" were certainly phrases that cropped up in those games. During one of the games a boisterous and irritating rooter who started some nonsense heard his team yelling: "Shut up, can't you? Want us to lose this game? You're being scored!" After that inning the boys crowded around me. "You going to score that fellow against us? We'll kick him off the field if he tries that again."

In this league the umpire held a royal position. The boys were most polite. Mouths would fly open on a close decision, but the fiery-tempered one would be given no time to call the umpire a name. "Keep quiet, Red! You're being scored, you boob!" his teammates near him would yell. He kept quiet. Character was being put through its fiery trials during those games.

Just as the church puts its standard on business and politics and labor, so is it necessary for it to put it on the recreational life of its boys and girls. Merit scoring can be applied to any sort of recreation in which there is competition, and, for religious education, it should be applied very definitely.

Some of the common evils that taint athletic events to which our boys are sometimes forced to expose themselves, include profanity, intoxication, gambling, fighting, intimidation, and these are the most common, especially in the organized games in small towns and villages. Any church that wishes to start a crusade against the presence of such evils in local sport, could not do better than to gather the local boys under its wing and courageously put through its own games with such scoring features. It is bound to point the moral, and people will enjoy attending really decent recreations. It is due every community for

the church to put its standard early on the major recreations of a community. If the church does not, the chances are that sooner or later some drunk or gambler will establish his standard, and his influence will extend clear down to our smaller growing boys and girls.

(2) The church can provide forms of recreation in which the individual boy or girl loses himself in working for the group. The greatest tyranny in all recreation is the "star" system, by which one player helps himself to fame at the expense of the efforts of the many. One method for accomplishing the abolition of the "star" lies in the conduct of what may be called group scoring. This is a method used in the elementary grade schools to fit the needs of boys who have not gained their athletic prowess.

Group Scoring is a device whereby no individual is scored as an individual. *His effort becomes part of a total class or group effort.* The class or group is given all the credit. This is the way this works out:

At least eighty per cent. of the members of the group or class have to enter the event. This promotes the spirit of team-play. Each boy or girl is encouraged by teammates to do his best. The poorest jumper or runner or ball-thrower is going to count in the total score.

Credit is given by comparing the class average with the average of a competing class or group. The group or class making the highest average of distance, or speed, or whatever it may be that is sought after, wins.

Thus in group scoring for the long jump it works out that every boy's or girl's jump is added to the jump of the team-mate. Every jump is counted, and the total distance jumped by the entire class becomes the point scored.

In a ball-throw, each throw is measured, and added up to form the class average. In chin-pulling on a horizontal bar the total number of pulls effected by the whole class is scored.

This system can be applied to hop-skip-jump, baseball or basket-ball throw, high jump, broad jump, hammer throw, shot-put, pole-vaulting, running a specified distance in specified time. In the running contests against time, each competitor's time is taken and the total time added.

Forbush quotes an experiment in this sort of athletic scoring that is of intense interest. This was the effort of a recreation director to make an athletic meet entirely out of group participation, in which no individual would star.

In the standing broad jump, for instance, one hundred boys lined up one behind the other in line with another rival line of a hundred boys. The first boy in each line took a jump and dropped out. The lines advanced and the second boy in each rival line jumped from where the one in front of him had left off. So the two lines advanced down the track until every boy in line had jumped and added his distance to the total distance covered by his fellows. By the time the two lines had jumped a gigantic distance had been covered. The distance covered was measured, and the two big jumps compared.

A relay race of five miles was run with the same system. Squads of boys, ten to a squad, in rival squads of ten, were placed at intervals around the track. Two boys raced and passed their sticks wound with class ribbons to their two waiting classmates. When these had left two other boys, rivals, got out on the track and waited for two other runners to come from the start. And so on until every boy in the two competing groups had run.

This experiment proved that intense excitement, close finishes and thrilling entertainment characterized these efforts in group sports. No individual could star. The effort of the weak was just as important as the effort of the strong, and the results proved that in two groups the average will be just as close and decisive as individual effort.

Intermediate Group games for group fun: 52 Captain Ball. 53. Tug of War. 41a. Poison Club. 54. Volleyball. 55. Snowball-fight. 56. Three Deep. 16. Bull in the Ring. 42. Circle Dodge Ball. 57. All-up Relay. 58. Horse and Rider. These are popular group games, and they emphasize group action.

4. Organize Forms of Recreation Through Which the Loyalty of the Intermediate Will Be Centered in God

This is the hero-worshipping age and the age of great mental activity. The boys and girls will tend to give great loyalty to the group—the boys especially. The girls will tend to express their loyalty to some older person or some ideal personage of their imagination.

Recreation offers a splendid chance through which the boy and girl may be taught to center that loyalty in God.

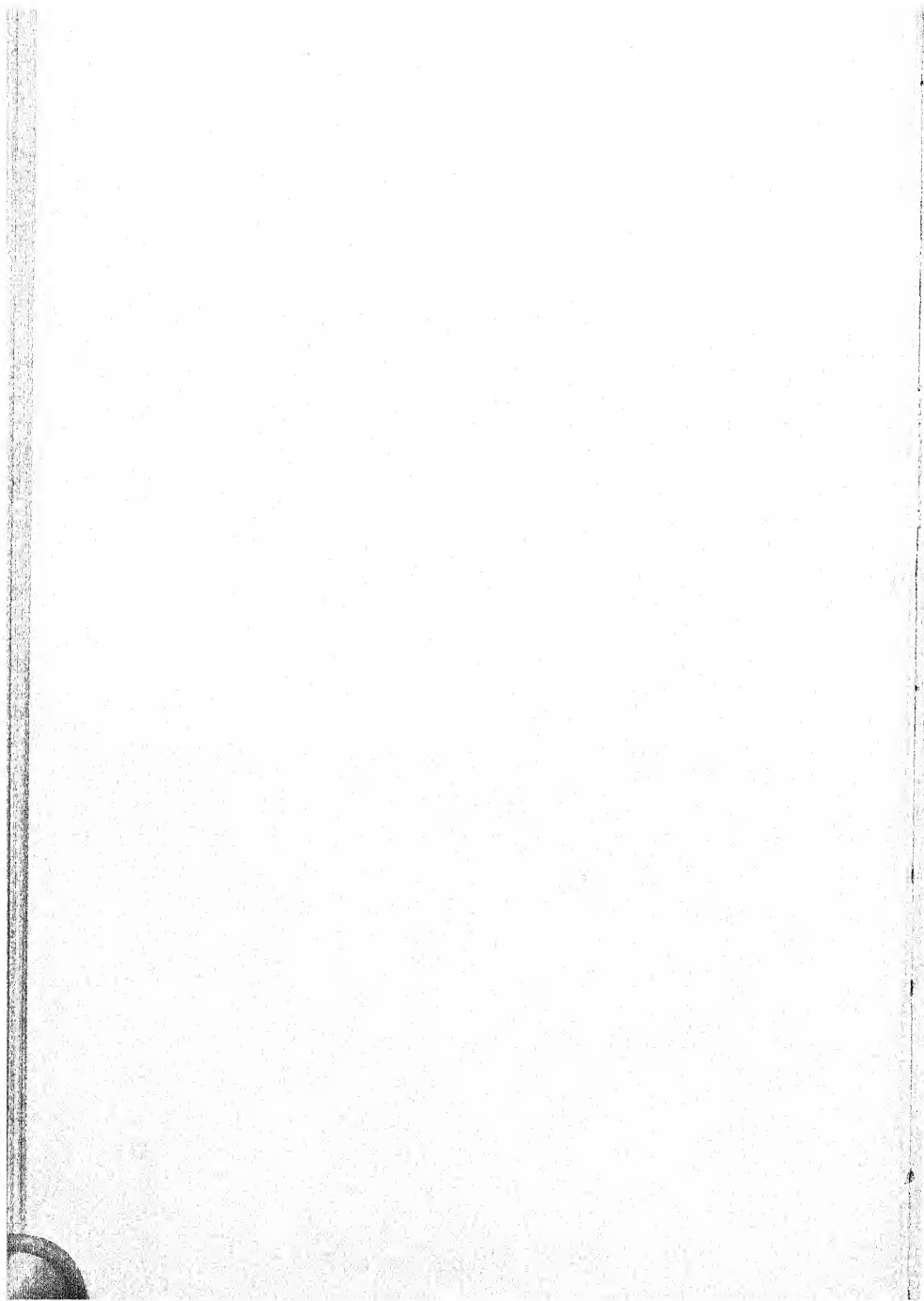
(1) Through the use of the play-rituals, prayers, and pageantry, given in the course for the juniors. These can be adapted to the intermediate age with splendid effect.

(2) Through the emphasis of romantic and chivalric mediums of the play life. The Boy Scouts, Pioneers, Queens of Avalon, Knights of King Arthur, and similar organizations can be used readily to head up the boy and girl group loyalties in God. "A scout is reverent." This scout law is capable of intense cultivation and application



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WHY WAIT FOR WINGS?
Follow the Leader Game



through the tests and forms of play of the average boy. A boy's Sabbath-keeping, his use of language on the playing field, and the spirit in which he enters into his play and its privileges can all be based on his understanding and application of his reverence for God. In all the other romantic and chivalric forms of organization, the Christian note is strong; reverence, prayer, and purity are devotional features that become dramatized in various forms of play. A field day in The Court of King Arthur, for instance, may be a group of games and contests, invested with prayer, in which the boys kneel, as knights, while they are dedicated to God to play "unto his honor." Or, as they come on the field, they may carry Christian banners that are to wave over their games.

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GRADED RECREATION FOR THE SENIOR OR HIGH-SCHOOL AGES

15, 16, 17

"Comrades in Play"

The Ages When the Play Spirit Narrows and Grooves Itself

"I put away childish things" is the spirit in which the youth of these ages begins to look upon the abundant, ever-varying forms of play that have once fascinated him. Toward play he tends to become blasé, sophisticated. I recall one of the most energetic Scouts I ever saw. At fourteen years of age the Scout work was a consuming passion with him. At fifteen years and a half he said to me, one day, with a lift of his nose, "What on earth those kids can see in the Scout game beats me!"

The youth begins to concentrate on one or a few plays or games. He tends to become a specialist. The girl may devote all her spare time to one single phase of her club or group recreational life. She may become a "tennis fiend" or a "hiking fiend," or some other similar devotee. At this age I found myself trying to organize a historical society with the discovery of Indian relics and Indian graves as the aim. I even went so far as to persuade the curator of a museum to give a few of us a lecture on our subject. The boy tends to become "the best shot-

putter," or, a specialist in some one or two or three branches of athletics. The important phenomenon to be noted is the intensity of interest, amounting almost to fanaticism, which youth tends to lavish on these narrowing recreational interests.

The Ages When Play Becomes Social

The sex antipathies go. Youth is interested in youth. In play life this manifests itself very strongly when occasion is given for its expression. An interesting manifestation of this is found in the difficulties recreation organizations find in keeping the sexes apart in their youth programs. In one of our larger cities I visited a highly organized Young Woman's Christian Association building. Quite naturally I expected a purely feminine program, but I found a mixed-group social, and was told that it had been found that social-play nights for the sexes performed a distinct service to the recreational life of that city. In a Y. M. C. A. I found certain evenings in the bowling alley devoted to mixed playing. In municipal social centers in schools and halls the most striking emphasis is placed upon socialized play for those of high-school ages.

The special characteristics of social play as I have observed them in actual and extensive practise in social centers, community gatherings, and picnics, when these ages have been involved, have been: (1) Chasing games, (2) grabbing games, (3) show-off games or stunts, (4) rhythmic games and play such as dancing and singing.

These are not listed in the order of their importance. But they are listed to show the fact that this social play involves the sexes in very definite physical and mental re-

lationships. The chasing and grabbing games are always very popular because they include the sense of touch and bring the players into proximity. The show-off games and stunts are exhibitions so prominent in the mating life of mankind. At my most recent social for boys and girls of these ages in a local church, during the playing of a group game the tallest fellow in the crowd broke away, hoisted himself up in the air with his hands on the floor, and walked upside down past the group. This gave him an acute sense of power, no doubt. He wanted to thrill the girls. But he came to sudden and ignominious disaster. One of his hands wavered. His great big adolescent feet came down on the cane bottom of a parish-house chair. One of his shoes broke through, and he had to be extricated by his comrades.

Rhythmic play is a very definite and important part of socialized recreation for these ages. It is a curious fact, discovered by play experts, that girls are more lacking in balance than boys. But in the high-school ages the feeling for rhythm is very definite in both sexes. The bodies respond to music and song or hymns that have in them definite rhythmic suggestion. No social is complete without the group song, and it usually will be one in quick-time spine-vibrating appeal such as comes from cymbals, drums, or deep-toned and penetrating bass instruments. "If there's anything I hate to hear it's a violin," remarked a sixteen-year-old boy just as I was preparing to write this. Yet this youth revels in certain kinds of music. He is devoted to musical adventure. When he plays the piano he loves to sit in the dark and imitate war-drums and the march of elephants. He has a clarinet on which he delights to play—saxophonic thump-thumpetty sounds,

The quieter melodies such as "Just a Song At Twilight" do not definitely interest him.

The Peculiar Moral and Spiritual Problems Involved in Social Play of the High-School Ages

These are easily recognized. They come out of the narrowing list of plays and games in which the youth is interested, and out of this new form of social play.

1. Overemphasized Forms of Social Recreation

The narrowing of play interest develops the overstimulated, exciting, overemphasized, overspecialized forms of social recreation. The craze for rhythm and for proximity, for instance, combined, produce *the problem of social dancing*. Many young people will want to specialize on this one form of recreation to the exclusion of all other forms of play. Like all specialists they tend to be intolerant of those who care for varied forms of social pleasure. As a community organizer of public recreation and as a recreational adviser to churches, social centers and social organizations, I have often had to give my conclusions as to the recreational value of social dancing.

My conclusions are these: That social dancing when indulged in by the average youth of high-school ages becomes a one-sided, overbalanced recreation. In a rural community center the young folks wanted no entertainment features but asked that every Saturday night be given up to social dances. When this demand could not be granted, the younger folks wanted to monopolize the entire time for social dancing in spite of the fact that a constant feature of that center had been some old-fashioned square dances patronized by the elderly folks.

A bargain was struck. The young folks and the older folks should divide the dance part of the evening. But this was not a happy bargain. The young folks could not bear to wait for the old folks to have their dances. They kept up a constant rebellion. In practically every program where social dancing is to be conducted, the likelihood is that the younger folks will be restless and unappreciative of the entertainment that takes up the first part of the evening. Where social dancing is part of the policy of a recreation group, if the young folks devoted to social dancing had their way, then every program, six nights a week, would be given up to their pet form of recreation. And the young folks who are so intolerant of having variety in their social recreation will usually be those who indulge the oftenest in social dancing. I have had this experience to contend with again and again.

Any recreation that becomes so one-sided loses its educative and recreative ideal. Overspecialization always narrows. Overspecialization in recreation, be it in social dancing, cards, or the "star" system of athleticism, introduces selfishness—the very opposite of the goal of real recreation.

2. Dancing in the Vestry?

"How about permitting dancing in our church vestry?" This is a common question asked me by ministers and church leaders. Their arguments take the following form: "Social dancing will be indulged in by the young folks somewhere. If not in the church vestry, then in the demoralizing dance-hall." "Social dancing should be reformed by the church. With chaperons and rules and with clean dances the church could give a

definite service to the community." "The majority of the parents in our church, on a vote, would want social dancing to be conducted in the church vestry and under the sanction of the church."

The best way in my opinion for church leaders to settle the question of the social dance is as follows:

(1) What is the goal set in the recreational policy of our church? More often there is no definite recreational policy. There is a policy in regard to worship, and ministrations to the spiritual and devotional life, but more often recreation in the church is regarded as an indefinite and undefinable program of "fun," "let-up," "relaxation." More often it is regarded by church officials as a sugar-coating that will win loyalty from the young folks in the "larger" program of church life.

If there is no crystallized religious educational program in church recreation, then the church leaders are in no position to give a satisfactory answer on the social dance and its relation to their church. What can they say? "It is wrong"? Why is it wrong? What canon does it violate if the church has failed to set up standards of recreation? The "wrongness" in this case will depend wholly on prejudiced opinion as to the evils of social dancing in the cheap dance-halls, or in some occasional event that may transpire in the social dance. But it is rather weak for religious leaders to handle and discuss the dance question in relation to the life of their young folks in that hazy and indefinite manner. It will not be convincing to those parents and children who believe in social dancing.

But the church is definitely recognized in the community as the place where the highest standards of human

welfare and conduct are set up. Suppose the church sets up a sensible and approved and democratic standard of recreation for all its people. An excellent standard that will have the approval of the average congregation, young and old, would be *the enrichment of the play life through the introduction of great variety in games and play.*

A splendid community and spiritual service can be given by the ordinary church on such a policy as this. In the high-school ages, as has been pointed out, it is the lack of variety in recreation that is so characteristic. That same lack produces extreme forms of one-sided recreations, with their overstimulation, artificialities, extreme selfishness, and spiritual disaster. One of the characteristic games of adults is the passive one of card-playing. After two people have played with one another night after night or day after day, the same game always, the need for variety is felt. Variety is secured by the introduction of prizes. Again the game grows tame after a time. Betting is introduced. Again it grows tame and monotonous. Social features are put in—dinners, drinking. This has been the logical history of many a game that first started out to be recreative and purely social. The desire for variety crops up in every game that is repeated over and over and over.

Most of the bad features of the social dance can be traced easily to the fact that the *young folks crave variety even in the social dance.* When dancing is indulged in several times a week, for prolonged hours, the nerves become jaded with the mere routine of the dance itself; especially in the extreme dull routine of modern social dancing in which the couple do not need to observe any rules of skill. The orchestra palls. Hence the rise of the

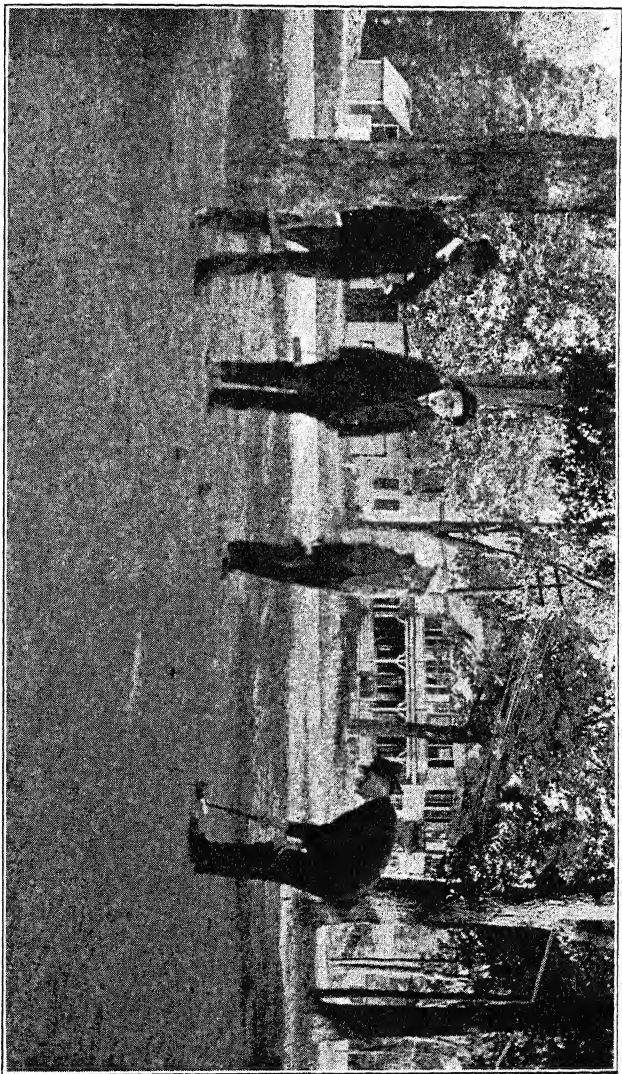


Photo by Cheney, Brattleboro, Vt.

"STEADY HAS IT!"
Village Croquet-ground Veterans, Play for Fun



jazz orchestra in which the wide variety of music is not enough variety, but it becomes necessary for the pianist to play with his feet, or sit atop the instrument, or the drummer must not only play on drums but on bottles, cowbells, and finally must transform himself into a human monkey with vaudeville contortions. All this has to be done because of the jading, one-sided nature of the recreation. Then the evolution takes place. The girl or the boy gets tired of dancing with the one partner. The boy must dance with every girl, and every girl must dance with every boy. This grows tame. More variety must be secured. Slowly are added "dares" and "stunts" in the form of drinking, auto rides and such "extras." This has developed because the dance in and by itself has lacked variety. And it always happens in any prolonged and overindulged recreation.

In *The Goldfish* Arthur Train described the recreations of a group of retired Wall Street financiers. Or, rather, the recreation. For they could do one thing only—that was automobile riding in groups. Finally it palled. They craved variety. Instead of seeking a new form of recreation, they added stimulation to their rides by betting money on how many revolutions per minute the wheels went around at a given speed!

Overstimulation must result in any recreation that is overemphasized. So that the best possible recreational service a church can give is to increase the number of a person's games and add definitely to the variety of recreations that are popular. With such a policy, the church would know the exact position it should take toward social dancing. It could not, under that standard, deliberately encourage any recreation that overstimulated, provoked

selfishness, or cheated the individual out of a broad, various play life, no matter what that recreation might be.

Under such a recreational policy the average church would find that the community is furnishing the boys and girls with enough opportunities for social dancing. The ordinary high-school-age boy or girl has provided for him yearly these common opportunities for social dancing: Birthday parties, holiday parties at home; class dance, school dances, and special dances in school; dancing under the auspices of special clubs and societies; dancing at father's fraternal and social clubs; dancing at mother's club or lodge functions. Such dancing is provided with chaperons and rules of conduct that could not be improved upon by the church. In any measurement of the recreational needs of a boy or girl, one-half of these opportunities would emphasize as much dancing as would best conserve the health, the nerve and recreation-ration of the normal playing individual. Certainly if skating or ball-playing or any other active recreation were to be indulged under so many auspices, it would be reasonable for any church to say; "That proportion of that one form of play is enough. What we must do, uniquely, is to provide something in play that is neglected and that will make the recreational life thrilling by its very variety."

This list, of course, has left out of consideration the ordinary commercial dance in which every hamlet abounds.

(2) But there are some church leaders who hope that through the church the dance may be reformed. They believe that this may be done by conducting "model" types of dancing, and giving to young folks and parents a

place to go where the ordinary evils of the common dance-hall may be avoided.

The reform of the dance-hall is not so simple as that, however. Substituting dancing in the church for dancing in the commercial dance-hall is not all there is to it. By doing that it would be possible to rid the social dance of the drinking, fighting, and prostitution and ill-health that are the perils of the dance-hall. But even then there are left many subtle problems that the church would have to face with the dance under its own roof. In the present development of the social dance there is the matter of the position of the dancers in relation to one another. Instantly there would be trouble over this disputed matter. Does the position of the dancer become immoral? In every church there is bound to be a difference of opinion as to that. Parents and children and religious leaders can easily differ on the matter. One says, "Of course the position in the modern dance is vulgar if not immoral." Instantly the sharp reply is thrown back by indignant parents and boys and girls, "Evil to him who evil thinks!"

But suppose the matter of position is settled in a way to obviate this dispute. This means, at once, that a certain set of the most popular dances have to be eliminated. At once the average dancer lifts up his nose or her nose and snickers to companions: "Oh, they're a bunch of reformers over at that church dance. Let's go where we can dance the latest."

In conferences with dance-hall proprietors I have been told that it is the type of music which determines the tone of the dance. But the minute the church tries to introduce quieter music, the boys and girls are not satisfied,

but want to have the same music their friends dance to when the expensive jazz orchestras come to town.

In one city of a population of over a quarter of a million people I once held a conference on the local dancing situation. I tried to introduce the scientific method of making an investigation as to what was right and wrong in the modern social dance. There had been a good deal of complaint on the part of the social workers and churches. I gathered in the city-hall council chamber the following group of people: Jewish rabbi, Catholic priest, a leading Protestant clergyman, the chief of police, the health commissioner, the fire department chief, the Y. M. C. A. and Y. W. C. A. directors, the head of the Catholic welfare work, and the proprietors of two of the leading dance-halls. The object was to arrive at some definite conclusions for the reform of the social dance. The fire risks, ventilation, and policing reforms were settled without any argument. But when it came to the "right" and "wrong" in the dancing itself, as to position and suggestion of posture, not only did the two dance-hall proprietors differ radically, after we had had actual demonstrations made, but it was impossible to get unanimity on the matter among the spiritual leaders of the city. "Some said one thing and some another."

It is for these reasons that I am of the opinion that very little headway can be made by a church that expects thoroughgoing reform of the social dance, in trying to conduct social dancing with the "reform" motive.

I have gone into the matter at such length because the question is so acute. A well-planned program of varied recreation for the high-school ages in the church school is, I believe, the best answer that the church has to give.

Church School Recreation for the Senior or High-School Ages Should Emphasize Comradeship in Play Between Boys and Girls

1. Through Mixed Group Organization

Orchestras, dramatic plays (the plays selected should not be too serious, plays in which are fun and humor and which reveal the stunt-performing abilities, are most popular), pageants and occasional athletic competition of boys versus girls, such as indoor and outdoor baseball games, tennis tournaments, and volley-ball, will prove popular mixed-group competitions.

Winter mixed-group organization is possible in toboggan contests, outing clubs for skating, skiing, and hiking, and the conduct of a winter carnival. The carnival may include skiing, skating, and snow contests. Ski-joring is a winter sport of skill, sense of rhythm, and thrill. Automobile Hook-behind is an excellent winter sport for boys and girls.

2. Through the Provision of Recreation for One Another

It is claimed by some experts that much of the liking of the high-school boy for deeds of athletic valor is linked to the instinct of exhibitionism. He enjoys doing these deeds because a girl is watching him.

The class or interclass or interchurch track-meet, basket-ball (girls play girl rules), volley-ball, tug-of-war, gymnastic feats, and various stunts, such as call for unusual endurance, skill, or talent, will provide opportunities for one group to admire and applaud the other.

Particular care should be taken with the organization of the cheering as with the contest itself. Cheer- and song-

leaders, slogans, and novel forms of recognition such as flags, marches, snake-dances, and triumphal expressions should be encouraged in the boy or girl spectators as a practical part of their own in the group play life and contest.

3. Through Social Games in Which There Is a Large Element of Chasing, Grabbing, and Pairing Off

A suggestive list of games is: 59. Wink; this is always a game that groups of this age demand. Tucker. 3. Drop the Handkerchief. 61. Grand March. Virginia Reel. Looby Loo. Roman Soldiers. 63. Going to Jerusalem.

4. Through Games in Which There Are Forfeits to Be Paid

These games are very popular with boys and girls of high-school ages. They give them the opportunity to call out favorite names without any public embarrassment as well as opportunities, in the forfeits, for the great love of displaying special talents that exist, especially in the boy.

A suggestive list of games is: 64. Spin the Pan. 65. Spooning. Clap-in Clap-out. Etc. Especially interesting forfeits are those which involve real skill and talent and provoke emulation: jumping over broom-handle, backwards and forwards with the handle held in the two hands; making hands perform separate rotations in alternate directions; wriggling the scalp; wriggling the ears; climbing through a broom-handle by holding it in the two hands and working the body entirely through it and back again without losing hold; picking up an object on the floor with the back up against a wall and heels against it;

endurance test—holding out a flat-iron or other object for a given time.

The Church School Should Promote Comradeship in Play Between the High-School Ages and Adults

1. Through the Furnishing of Leadership by Adults

Boys and girls of these ages like to have older people interested in their recreations. Special opportunities come to adults who have been athletic stars, or have represented a college or school back in their younger days. The younger folks listen in the atmosphere of hero-worship when such a one speaks or gives directions. Such a one has a powerful opportunity through comradeship to inspire the youth with Christian ideals in his play by emphasizing such ideals by reminiscence or personal observation. Moral and spiritual coaches are just as welcome to the young athlete as the coach who trains him in skill. The umpire, referee, and coach should be men and women of Christian purpose.

(1) In assigning teachers to the high-school age groups for their spiritual instruction, adults should be selected who will not only sympathize with the recreational interests of the youth, but will put self on the plane of comradeship with youth.

(2) The church school should have an athletic council composed of youth and adults on the pattern of the alumni council which advises with and helps in the high-school athletics. This is a practical way of showing that the church organization is in comradely cooperation with the boy's and girl's recreational ideals.

(3) Play nights, socials, and competitions between

youth and adults should be organized. The son will be proud to discover the shot-putting, or jumping ability of his father, or teacher, or minister, or superintendent. The daughter will be delighted to find her mother so quick with the puzzle, the charade, or so skilled in the singing game or the folk dance.

Special forms of recreation that will interest both high-school ages and adults are as follows:

Stunts: 66. Indian Wrestling. 67. Snake Around the Chair Stunt. 68. Broom-handle Stunts. 69. Foot-Balance, and similar stunts. These will readily put father and son, superintendent and scholar, teacher and class in close competition among the males.

With girls and women such stunts as ear-wiggling, scalp-moving, finger and other stunts will start up interest at once.

Old-timer Versus Youth Competitions. These always prove popular. Youth delights in showing age how smart it is. On the other hand the old-timer can often spring a surprise in athletic prowess. In my last recreation group a team of old-timers gave some academy youths a drubbing in a hard-fought basket-ball game. Such competitions are tug-of-war, baseball, basket-ball, volley-ball, baseball-throwing for distance, weight-throwing, tennis, and horseshoe or quoit-pitching for boys and men. 70. Balloon football, volley-ball, ball-throwing, potato race, and tennis for girls and women.

Pageantry. This form of recreation can be organized to involve youth and adults in many forms of comradely activity. Girls may sew costumes under the direction of women. Boys may work out old-time music, sports, and episodes with the men. In a recent church pageant in a

small village it was interesting to see the comradeship existing between the very old men of the community and the boys. One boy sat on the seat with the old stage-driver in their mimic play. It was probably the first time these two had ever played together in years. A young girl acted as the graduate before an elderly group of trustees representing an old-time graduation scene in the same church pageant.

VI

GRADED RECREATION FOR YOUNG PEOPLE

Ages 18-23

Service Through Play

The Play Life Incidental to Life-work in This Period

The young people are busy with careers, social adjustments, and with plans for the future. Recreation is but an incident now. *Life takes on a service aspect.* It often happens at the colleges that young men and women have to be drawn into athletics at this age from their studies by the incentive of "giving your best to the old alma mater." The service appeal is strong. The appealing form of play-life now must have service goals in it. The winter hay-ride is more appealing if, at the end of the trip, the young people are to give a concert or play for the benefit of some remote, isolated community. The most successful recreations will be those in which the service motive is kept central.

The individual is now old enough to have collected and developed numerous play talents and experiences. The danger is that his play equipment may fall into disuse.

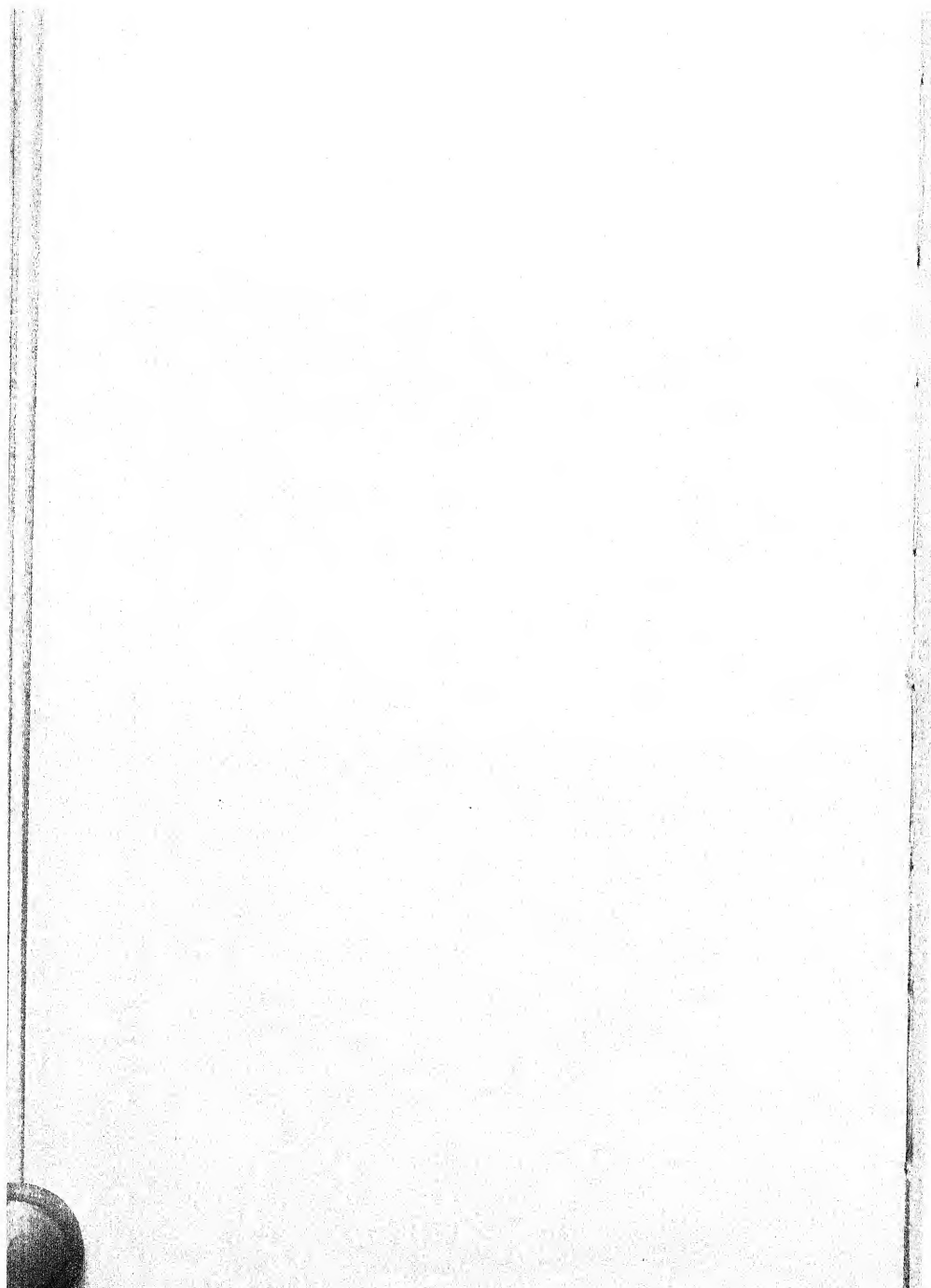
In the intermediate and senior ages play for the joy of playing was the passion. In the young people's ages the danger is that all these recreational talents may fall quickly into the limbo of forgetfulness.

The surest way to save them, both for the benefit of the



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“AND WOULD YOU BELIEVE IT?”
Volunteer Story-teller Visiting a City Almshouse



individual and for others, is through the medium of service. In conducting a swimming beach I came across in the community a young plumber who was reputed to be a good fancy diver. I went after him. I found out that he had had a try-out in fancy diving with the American contestants for the Olympic team. Here was talent lost to himself and the community. I could not budge that fellow by any appeal for him to come down to the beach and have a good time and keep himself in training. But when I said, "Come down and teach the folks how to do real diving," his eyes lighted, and he was one of the faithful volunteers in service at the beach. In one of the big cities I heard of a group of young Russian immigrants who could sing well. An appeal for them to help the cause of citizenship by singing in an "Americanization" meeting overcame their bashfulness, and they appeared on the program. In the same city somebody mentioned a young fellow who was in a lodging-house and very homesick. I had him looked up. Because we were recreation workers we asked him what sort of recreation he enjoyed. He pulled out his banjo. He could not play very expertly. But we invited him to go twice a week to a club conducted by the women of the city for working boys and girls. There our volunteer managed to twang out sufficient banjo music for ordinary group singing. The young fellow was delighted with this opportunity. "What a fine city this is," he said cheerily. He had a part in it through his humble service with his banjo.

The "lost" items in the lives of multitudes of people in our church communities include a vast number of things besides "sins" that are to be worked over by the transfiguring gospel; included are a dazzling array of play

and recreation talents. These, "redeemed" for the Master's service, have the power to change the aspect of the social life of our churches and communities.

A High Development of Socialized Play and Games Should Be Organized for the Young People

I would not give the impression that the only motive in young people's church recreation should be that of service. They need to play for the pleasure and relaxing and character-building benefits of recreation. It is now that the strain and intensity of career-building need the compensating values of recreation.

The highly socialized forms of recreation will be useful.

1. Talent and Educational Recreations

The ukulele club has proved extremely popular with mixed groups of young people in the United States. One type has been the club that learned the popular and classic tunes in from one to two lessons through a system of numbers. The Playground and Recreation Association of America, Fourth Avenue, N. Y., promoted this plan. For a slight fee they will send mimeographed instructions. Then there are glee and musical clubs and dramatic groups. One-act plays and serious three- and four-act plays can be staged by the young people. Marionette or puppet plays are also available. Marionettes are among the oldest forms of drama. The Punch and Judy play is one of the world's oldest and universal comedies. This recreation requires doll-making, scenic, artistic, and dramatic ability of a small group. The Playground and Recreation Association of America will send for a small

fee directions as to where to find all the material for this interesting revival of puppets. The author's revival of the Punch and Judy show with illustrations and directions for making and operating will be sent by the same organization. These puppet plays can be used by the church in miracle and religious dramas, and have more real imaginative appeal than ordinary dramatic representations.

2. Out-of-door Recreations

Tennis on the church tennis court. *Corn, frankfurter, marshmallow roasts.* *The canoe or boat parade* on local lake, pond, or river, with lantern decorations at night and the sputtering of the well-known fire-work sparklers. Croquet tournaments. Picnics. Excursions. Nature clubs. "I found seventy-five different varieties of wild flowers on my way to church," declared a young college woman to me. In this village the young people discovered a rare fern in their nature work. Winter activities: Sleigh-rides, straw-rides, hikes, skating, tobogganing and skiing parties, the flivver haul (bob-sleds are hitched behind an auto and given a ride around town with stops for a sing or a feed).

3. Indoor Recreations

Among these are: 71. A Paper-bag Party. 70. A Balloon Party. 22. Bubble-blowing Party. 73. The Ford Auto Contest. 74. Movie Night. 75. Stunt Songs. 76. Plastic Surgery. Indoor Athletic Meet. Peanut Party. 77. Automobile Service Station, in which refreshments and their serving are made the basis of an evening's recreational program. Looby-Loo. 60. Grab. 63. Jerusalem. 78. The Deadly Handkerchief. 79. Alphabet Game. 61.

Grand March. 80. Moving Sidewalk. Races. Interesting times may be had by playing games of childhood, etc. These games will suggest others. They are games in which young men and women may play together agreeably.

The Development of Service Through Play

1. Recreation or Play Leader's Institutes

The young people of the church usually attend and develop these. The institutes take various forms. The county Y. M. C. A. or Y. W. C. A., or the local organizations, the Boy Scout groups, the different boy and girl recreational or the Red Cross organizations often hold training-classes for the purpose of helping the young people of the churches and community to become recreational leaders in those various forms of endeavor. The Red Cross, for example, can furnish training for young men and women in first aid, swimming methods, and rescue methods in swimming, and the resuscitation method. Leaders' classes sometimes may be offered by the farm bureaus or the boys' and girls' club work in rural sections. Playground and social center organizations in the cities and settlements will offer many opportunities for the churches to send their young people for training in recreational leadership. And these opportunities should be carefully cultivated and looked for.

The local community religious education training-schools will generally include a specialization class in recreational leadership. The State or regional institutes will also have similar classes. Or the local church will develop a training-class in recreational leadership for its young people.

LIBRARY OF
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ALLAHABAD.

Too often these play institutes are not seriously enough organized or utilized. They are often looked upon as sources for new games and novelties. Or they may be mere lectures on play and recreational theory with a minimum of real play leadership ability coming out of them. These play institutes should produce real leadership powers and cultivate personality and technique.

For the inability of churches to secure leaders for recreational work with boys and girls and adults is not due to a lack of knowledge of games or to lack of a list of interesting programs; it centers nearly always in the inability of the individual to trust himself or herself in the actual leading.

2. Interchurch Visitation Service Through Play

One church may definitely serve another by sending out visitation groups of its young people with a play, a musical program, an interesting set of social or athletic games. The town or city church can promote new social life in a weak, isolated rural church by such visitation. It is usually easy to arrange. One way is to have the entertaining church furnish a supper or lunch. With this and a ride in view the young people are glad to make the visitation. Or a weak church may have some one strong recreational feature in it. This may be a good male quartet, or a good Scout or Camp Fire leader. A visitation of this talent to the larger church should be encouraged. I have taken a group of college students for a sixteen-mile ride in the dead of winter to an isolated church where they gave a concert and took their pay gladly in the form of the ride and the chicken-pie supper. The young people can promote and direct junior and senior interchurch

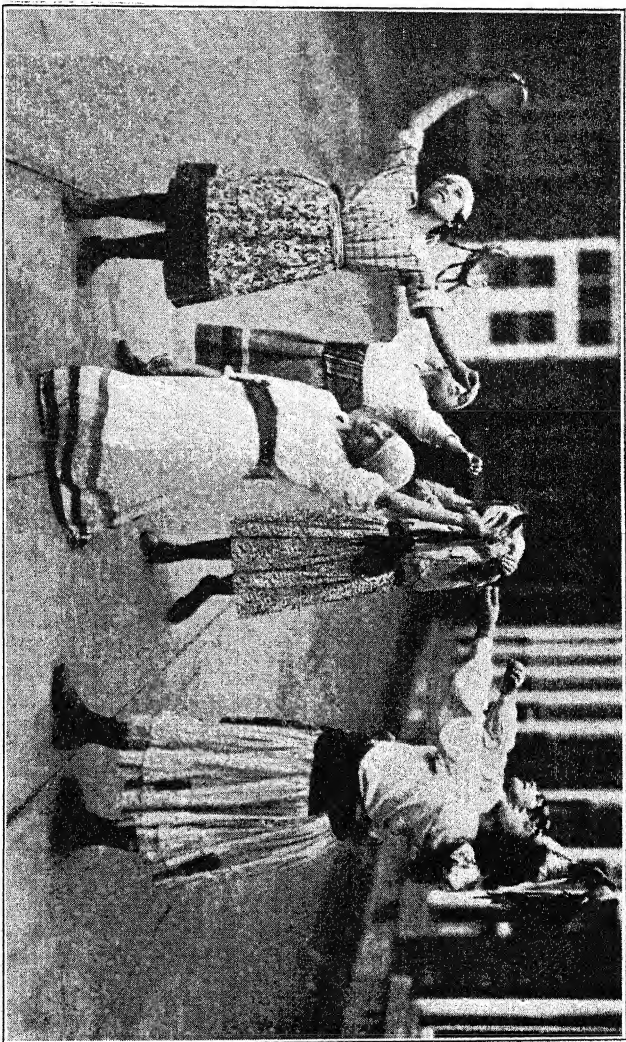
league games of baseball, volley-ball, and boys' and girls' forms of basket-ball by visitation to neighboring localities.

3. Enlistment of Foreign-speaking Groups in the Church Life Through Play

The young men and women of the foreign-born and foreign-speaking groups offer the enterprising church school a fruitful source of enlistment through the play and recreational appeal. The play spirit has usually been better cultivated by the foreign-born groups than by ourselves. Through folk-dances, folk-songs, folk-games, and traditions of play life the foreign-speaking and foreign-born groups have a rich experience to offer, even before they learn our ways, customs, or speech. The play spirit is a universal language, and it is the very first enlistment the church can make. An effort should be made to enlist it through the foreign-speaking young people.

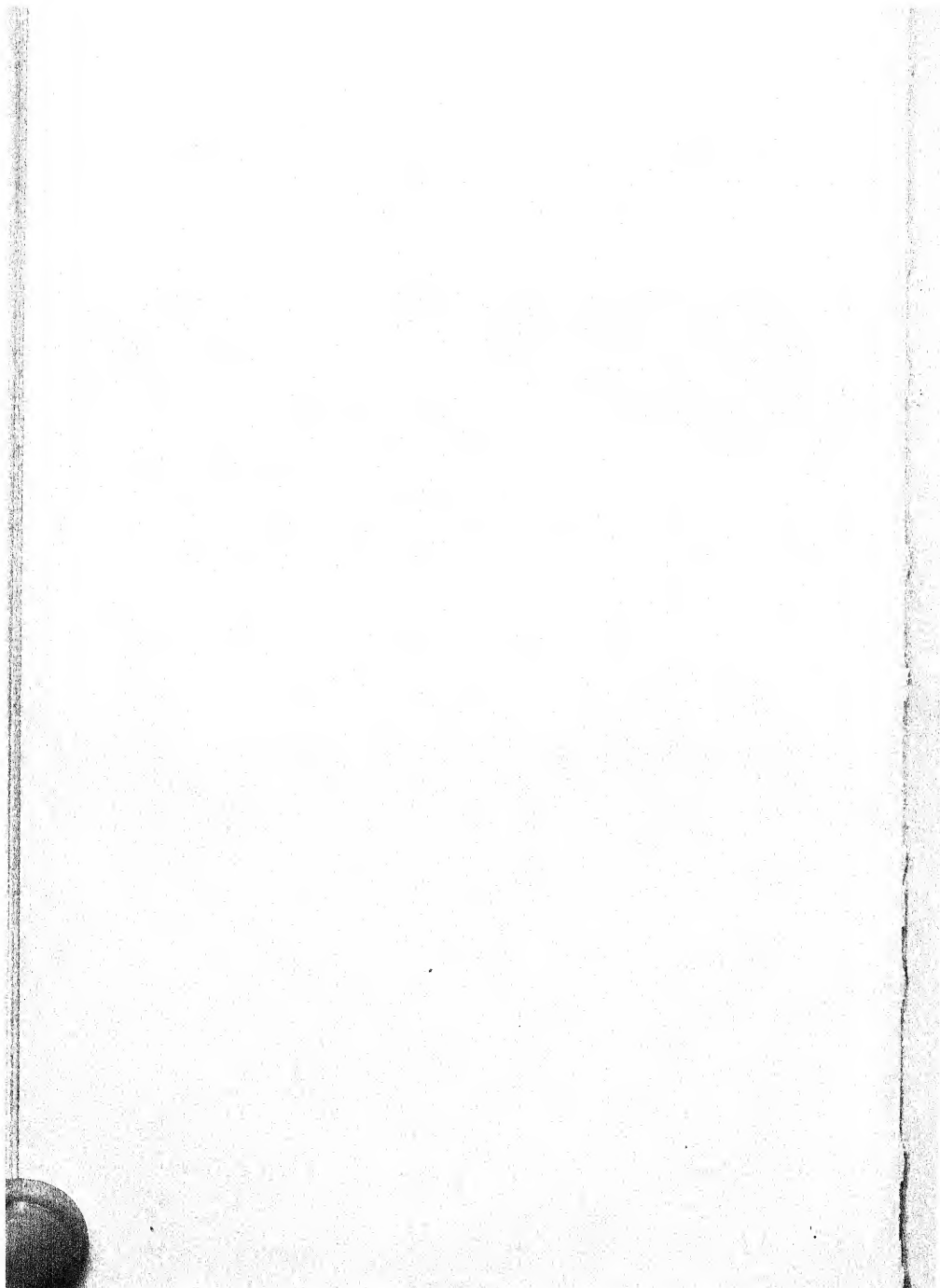
In one town I recall a certain church which on Sunday had a class in its church school for a foreign-born group. An effort was being made to teach this group of young people the principles of Americanization and of the Bible and of religion. Everything was being given them. Nothing was being received. I made a recreational study of this group on my own account. I went to their yards and homes. I found them, off duty, playing a highly-developed and fascinating game of bowls. One other game they had, a strange development of quoit-pitching. These games, two of many, were never enlisted by the church and an opportunity to give this foreign-speaking group of young folks the chance to participate and contribute to the church life was missed.

The church that has a definite recreational program in



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"OUR GIFT TO OUR NEW COUNTRY"
Folk-dance and Folk-song of an Italian-American Group



operation can preach more real brotherhood by giving the young men and women of the foreign-born groups the opportunity to serve through their special forms of play than it can by innumerable and elaborate programs and speeches on Americanization. A few days ago I found myself near two Cuban youths. I could not speak their language, and they could not speak mine very well. But we started playing games together, informally. They matched every game I played with one of their own. We were on a parity through play.

The programs through which the play interests of foreign-born young folks may be enlisted by the church are varied. At a village Christmas-tree I had some foreign-born young people sing their native Christmas songs in conjunction with the regular English hymns and carols.

Enlist the foreign-born to teach others certain games and recreations.

Promote a play night in which the different nationalities play their games and sing their songs and play on their curious instruments. But note! Do not make this an exhibition. Include your own people and games in the affair. Make it democratic.

Include the foreign-born in the church festivals and pageants. The Syrian rug merchant will be glad to take part in your dramatization of the Shepherd Psalm with a native song. If we enlist the natural play life of the foreigner and do not expect him to talk or play artificially, his place in the pageant will be easy for him.

Use the foreign-born in the vacation school. Let them demonstrate special games that the scholars may

learn. Many interesting games come from China. The Chinese laundryman or tea merchant, if properly approached, may be willing to come and teach the boys the Chinese game of skin-the-snake, or how to make and fly a kite, or how to organize a lantern parade!

4. Church School Extension Work in the Community Through Recreation

Story-telling. Young people, in or out of costume, can perform a valuable service by taking story-telling into the community. Bible and religious-education stories will be listened to by boys and girls and mothers with fascination. The story-tellers could get themselves invited to visit the children's play places. I have seen eight- and nine-year-old boys drop a baseball game the instant the "story lady" got off the car to come and tell stories. Service to the hospital wards and the poor farms and the shut-ins by the story-tellers is a delightful form of service. The chances are that, once this story-telling service is introduced, there will be more calls than the average church can possibly handle. Such service, with use of a graded list of Bible and religious educational stories, is one means through which religious training in the public schools may be accomplished where the regularly organized forms have not been yet introduced. One story-teller can do a great deal of service.

5. Supplying Play Leadership to Community and Organized Groups

Young people are wanted to teach boys and girls play with spiritual values. It has been proved by scientific

demonstration, that play is not transmitted through birth. Boys and girls have to learn to play from teachers. In the average community, without recreational organization, that somebody is likely to be a companion or chance acquaintance. In the rural communities there are school children who do not know how to play. In the orphanages and welfare institutions there are children who do not know how to play. Boys and girls are left to themselves, in the belief that God will, somehow, set them to playing right things. God will, but only through Christian young people who are willing to take the trouble to go and teach them.

One morning I stopped at recess time at a small school along a country road. The group I selected was composed of twelve-, thirteen-, and fourteen-year-olds. I tried throwing a ball. Not a boy or girl could catch it, or even knew how to hold the hands for a catch. They were standing around, when I found them, like cattle herded in a yard with no grass to eat or hay to nibble. The teacher had gone across the road to her room for a fifteen-minute rest. I was later informed that these children taught one another obscenity and immoral habits. I tried in that precious fifteen minutes to teach them something to play. But I had to pass on and come that way no more. A very definite Christian result would have taken place if I could have supplied that schoolyard with the services of a young man or woman who could have given volunteer service in play to those boys and girls. "Souls" would have been saved.

One author recounts how the children in a certain institution were turned out into a large basement and told to "play." No one had taught them how to play. They

occupied themselves with poking and prying the putty out of the window-panes. Then, I suppose, the superintendent of that institution had to discipline the offenders for destruction of property.

The young people of our churches, with their play talents and gifts, should seek out groups in the poor farm, the neglected schools, the orphanages, the hospitals, the various homes and penal and correctional institutions, and teach forms of play that will lead to health and morality and decency.

I have had young men spend an hour in an orphanage yard teaching the boys how to play real baseball, without fight or clash or profanity in it. I have had young women go out and teach groups of children how to play in the midst of the equipment the authorities had furnished and which the children did not know how to use.

For this work, very little skill in games is necessary. It is primary work and work easily accomplished.

The church that can supply a service such as this, with only one or two individuals giving a few hours a month, will be accomplishing meritorious missionary work in a neglected realm where souls are made or unmade.

It is interesting to know, in this connection, that just as religion has its wandering missionaries who roam from place to place with the Book and teach chance groups, so play life has its roaming play missionaries sent out by playground and recreational organizations, who carry with them a play-box or a bundle of balls, bats, and bases, and set up a temporary playground and leave behind them in the lives of boys and girls a hunger for a larger life of play.

VII

GRADED RECREATION FOR ADULTS

Ages 24—

Christian Citizenship Through Play

The Passive Character of Adult Play

It is a general custom for men and women to save up for a play life as old-time Christians used to save up for a remote heaven. It is getting to be quite popular for the newspapers to list the successful business man, or manufacturer, or professional man who has "quit" his job to devote himself to play.

The only trouble with that plan is that it doesn't usually work. Play is a habit of life, not an acquisition we can take on or put off at will. If we allow a term of years to pass without the cultivation of the play spirit, the play spirit departs from us, as from an inhospitable house.

What really happens in the lives of those men and women who leave off a long period of engrossing work to devote themselves to "play" is this: They do play, it is true. But they do not play as they need to play.

Passive forms of recreations are adopted, usually. Automobiling, theater-going, concerts, sitting in grandstands and stadiums, cards, and similar passive forms of play are indulged. In the Cleveland Recreation Survey it was discovered that the greatest number of adults indulged in passive recreations, such as reading, concerts, card games, and watching contests.

Golf is not so commonly played as we are led to think. It is impossible for the average of players to be high in golf because of the spacious nature of the game. Four or six players are enough to crowd a half acre or so of play space in golf at one time.

Problems of Christian Citizenship Involved in the Passive Play of Adults

1. *Loss of Interest in the Play Needs of the Child and Youth*

Only through play can we know play. One of the commonest practises for adults in trying to give children or youth recreation is to give a coin or write a check and say, "Here, take that and go somewhere; a movie or something." The movie is where that adult looks for his recreation, or the ball park or other commercialized play place where hired exhibitors put hired players through their paces for mankind.

Or the adult buys playing machinery for the child; something that will perform weird evolutions and perhaps astonish the child. He himself gets his pleasure through machinery, an automobile or steam or gasoline yacht or motor-boat, we will say.

I sat in the office of a director of municipal recreation when an irate citizen put in a complaint. He had been passing one of the parks in his classy automobile when a baseball had crashed through the window. Nobody had been hurt. The damage was slight. But the citizen took his grievance so strenuously that the playground director had to prohibit all ball-playing on an area of park nearly two acres in extent. This park lay in front of my home.

My own boys could not play ball. Gangs of boys came with balls and bats, and they could not play. I don't believe that citizen would have lodged his complaint could he have heard the comments I heard from those boys or have seen the tragic disaster that had been done to their play life. When the games were shut down I began to find crap-shooting flourishing in the alley-way between the moving-picture house and a store. Boys and young men began to come to the park area and sit around with packs of cards.

The training of citizens was involved in this episode.

It is this lack of understanding of the adult in regard to the need of the younger generation for active and well-organized play rights that lies at the base of a good deal of juvenile and youthful crime.

A boy came before Judge Lindsey accused of having stolen sand and lumber. On the face of it, there was a crime that called for punishment. Judge Lindsey went deeper into the matter. He secured the confidence of the boy. The boy wanted to build a shanty for a play house and he wanted the sand to play in. The community had failed, in that instance, to include the boy's play life in its citizen-making plans, and it had an incipient criminal, urged to criminality by a warped play instinct. The boy was not responsible for the instinct to play. The community should be held responsible—the adult tax-payers and voters—for the warped play instinct which had not been given a right outlet.

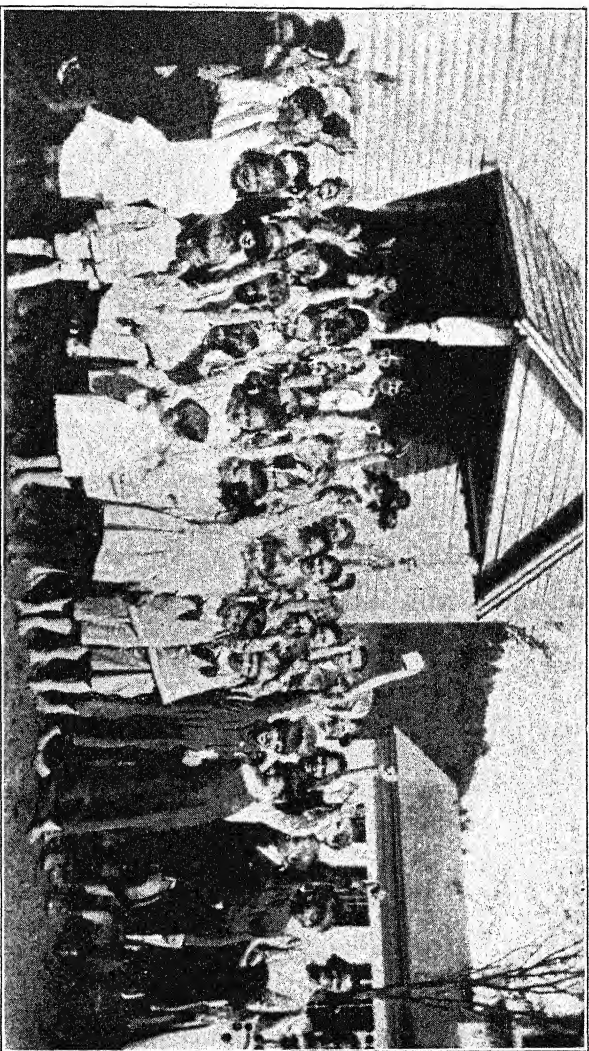
Out in San Francisco, some years ago, a boy in a certain district was brought before the court charged with murder. He had shot another boy in a gang fight. The judge looked into the affair and found that the boys had

been given no land to play on, they were forbidden the streets, and the tenements were too crowded for play purposes. The judge accused the community of committing that murder. He morally condemned the entire neighborhood for it. Besides penalizing the boy he ordered the community to provide play spaces and play apparatus.

It is the fact that adults have forgotten how to play and have lost their play instincts that bring about such occurrences as these, that have their effect upon citizenship.

2. The Grip of Commercialized Amusements in a Community Due to a Passive Play Spirit

Commercialized amusements require audiences before which the few performers or players may act. Without an audience, these forms of amusements could not exist. They thrive upon a passive play spirit. The professional ball-teams of baseball and basket-ball, the horse-racing, theaters and vaudeville houses are huge industries, paying huge salaries. Yet the average community lies at the mercy of many of their evils without being able to change them. The real vote lies in the fact that the people still pay admission and crowd in. That, and not outside reform, is what the cheap exploiter in the commercialized form of recreation judges his safety or danger by. The box-office is the conscience center by which he obeys or disobeys public opinion. Empty his grandstand or his theater, and he will come to time. With a theater jammed with thrilled citizens night after night he says to himself: "I must give them more of this rot. They'll stand for it." So long as people attend, why should he care? He hides behind his audiences.



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"WE ARE FOR A GOOD TIME."
Rural Farm Children on a Play-day



Christian Citizenship Developed Through Play*1. Through Active Participation of Adults in Play*

I can take you to a community where they have just the sort of movies they want, the sort of dances they want, the sort of plays they want, and where father, mother, and child play together and are together in all their play life. Through play organization the whole life of this little community is regulated, even down to the Sunday school.

These farmers, some years ago, formed a community center in an old grange hall. The entire community is included and the entire social, religious, and play life is programmed in the yearly schedule. The recreations and leisure-time life of those people are expressions of themselves. As it is dominated by people of high religious ideals the community play is on a high plane. Adults play actively, and Christian standards of citizenship are developed.

Active play in adults may be developed by the church: (1) Through play nights. These are always popular. The games and play are devised so that parents and children, father and mothers, may find it easy to play together.

This is secured through careful organization, and through special types of games: 77. The Automobile Show, a form of play night which I have tried out with success on family groups; it is designed to make it as natural as possible for adults to play actively before children, and vice versa, without any undue embarrassment. The Community Sing. 63. Going to Jerusalem. 81. Aeroplane Rides. 71a. Tournament of Swat. Father and Son, or Mother and Daughter Puff. 28. Blind-man's

Tap. 32. Feeding the Blind Man. 22. Bubble-blowing.
61. Grand March.

(2) By athletic games for men. Shuffleboard is a good game for indoors in winter. Quoits, indoor for winter; played with rubber rings on iron pegs that screw into the floor. These can be ordered at any sporting goods house. Horseshoes, or barnyard golf for the summer. Indoor baseball. Handball. Volley-ball, which can be played out-of-doors or indoors. Hikes: in one Massachusetts community every Saturday afternoon throughout the early and late fall was devoted to a men's hike. It was always a popular event, with a feed and a rest at the destination. In the growing use of the automobile, hiking will take on more and more a recreational appeal.

For women, there are volley-ball, balloon football, basket-ball throw, baseball throw, potato race, tennis.

2. Through Community Organization for Play

Through the church this will take the form of:

(1) Neighborhood Organization for Play. In rural sections this will be the organization for play of the entire village or town. In the cities and larger towns the church property, buildings, and land are developed to supply the neighborhood with play facilities. In the city the church will start a neighborhood play center that later will be taken over and supported by taxation. The organization for neighborhood play need not be elaborate to start with. Some of the simpler forms are as follows:

a. Neighborhood picnic. Families bring a box lunch. Games are played as at a picnic.

b. Neighborhood play talent night. The play talent of the community near the church is enlisted and furnishes

the fun. This gives a recognition to individuals and is worth cultivating. In case the church is located near immigrants, a program of folk-dances, folk-songs and a festival type of play will result.

c. Children's Playground. This may occupy a small space and may consist of a large sand-box, a line of children's swings, and a children's slide. Or instead of swings automobile tires may be hung from tree branches.

d. Adult Playground. A volley-ball and basket-ball court would furnish a good deal of popular recreation for the neighborhood.

e. Quoit-pitching Ground. Sometimes a little strip of ground for this game will give a neighborhood a season of enjoyable recreation. In a village near my home there has existed for years in front of a church a croquet-ground on which a group of elderly men have played with continued interest.

f. The adults in a church could make a splendid investment in citizenship by renting or leasing a piece of ground and giving it, under certain restrictions, to boys or young men for ball-playing or other athletic sport. This service is important in communities where no provision is made through taxation for play spaces.

(2) The Church Used as a Social Center. This is necessary in communities or neighborhoods where there are no community meeting-places. In rural communities the school building or the church vestry is opened to regular community gatherings for community recreational purposes. In one neighborhood church the pastor opened his church for a meeting of the citizens who wished their school building to be available for social purposes. Many community needs that require agitation, resolutions, or

group action would be met with such a use of church property.

3. Through Carrying the Church Life and Influence into the Community-wide Recreation

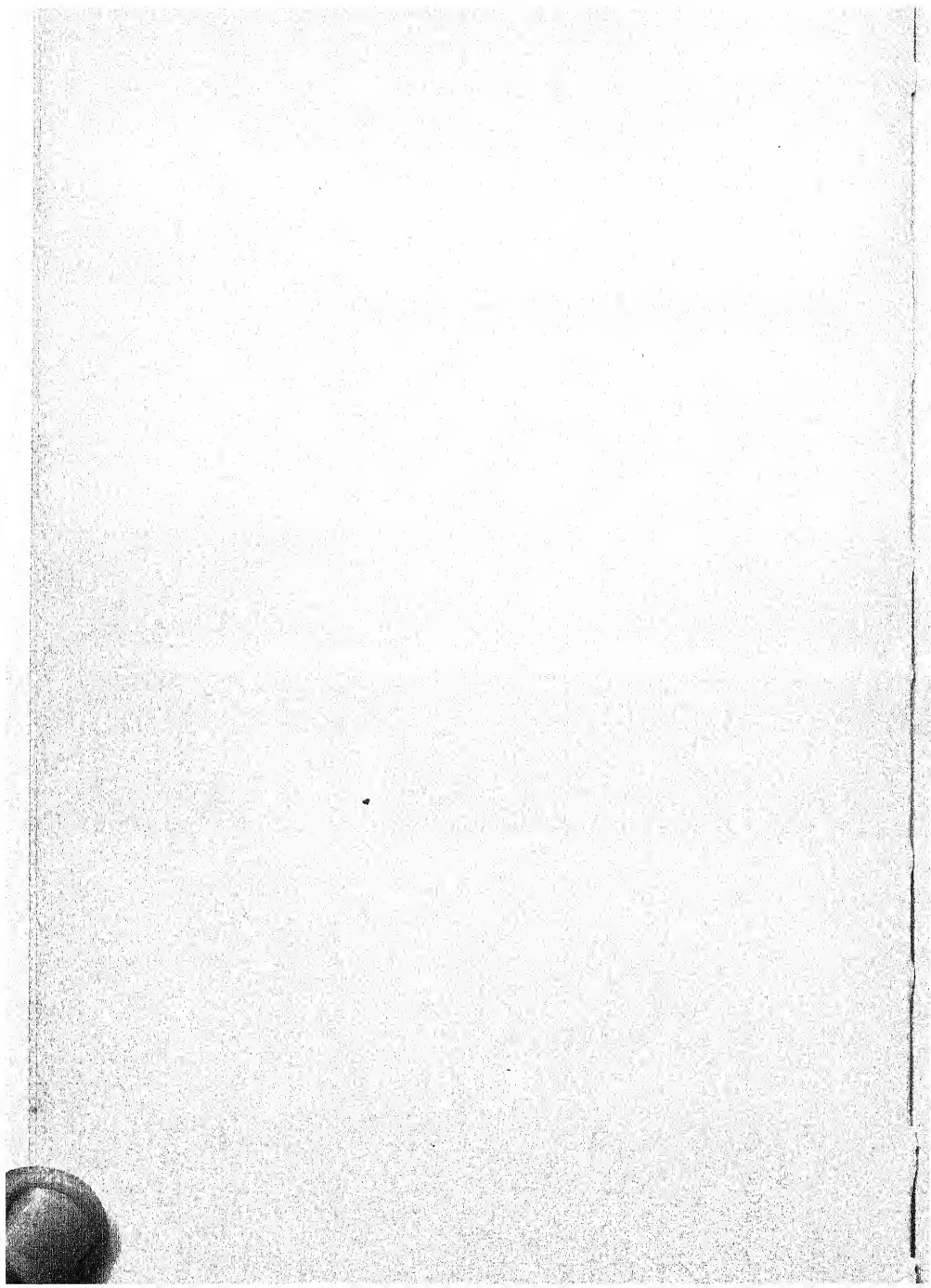
(1) Legislation. City ordinance and State ordinances may be passed that will professionalize recreations. Amateur sport will not be helped. The exploiters will use a lobby to push a bill through. The Christian men and women should watch for this and use their influence against it.

(2) Surveys. In all questions as to vice and crime, it is important that Christian people should survey their community to find out the part that the absence of healthful recreation or the presence of debasing recreations have to play in it. These surveys should include actual counts as to the habitués of pool-rooms, bowling-alleys, and all the various forms of commercial amusements and their actual status as citizen-makers.

(3) Encouraging and Financing Expert Community-wide Recreation Planning. This need is becoming more recognized. When I was writing this I was called on the telephone by a small community, to advise as to the cost of expert opinion and guidance in transforming a disused church into a community hall with a community-wide program. Such guidance in the planning of playfields and recreation centers costs money and has to be financed. Many recreation plans have to be abandoned because there is no special group in the community who will take this initiative. The church can do a splendid piece of community service by having a committee of adults, or a group, ready to take this initiative.

PART II

**THE GRADED PLAY BOOK FOR THE
CHURCH SCHOOL**



THE GRADED PLAY BOOK FOR THE CHURCH SCHOOL

NOTE: Numbers refer back to the lists of games in the graded courses. While the games are listed under departments, they are not to be rigorously understood as confined to those departments. All games have general interest. Grown-ups often delight to play children's games and vice versa.

PLAY AND GAMES FOR BEGINNERS

I. FARMER IN THE DELL. Players stand in a circle with one of the number in the center, who represents the farmer in the dell. As the circle moves around it sings:

The farmer in the dell,
The farmer in the dell,
Heigh-o! the dairy-oh!
The farmer in the dell.

The second verse begins "The farmer takes a wife," and the player inside indicates his choice. At the third verse "The wife takes a child," the last one inside chooses some one from the circle, and so on, the remaining verses being, "The child takes a nurse," etc., "The nurse takes a cat," etc., "The cat takes a rat," etc., and "The

rat takes the cheese." At the end of the last rhyme the players inside the circle and in the circle itself jump up and down, clap their hands, and the game breaks up, resuming with "the cheese" as "the farmer."

2. LEAVES ARE GREEN. Players join hands in a ring, dance in a circle, and sing to the familiar tune of "Now We Go Round the Mulberry-bush,"

The leaves are green, the nuts are brown;
They hang so high they will not come down;
Leave them alone till frosty weather;
Then they will all come down together.

At the last words of the song the children all fall down to represent falling leaves and nuts.

3. DROP THE HANDKERCHIEF. Ring forms. Player outside runs around with handkerchief and drops it at the heels of one of the circle. The circle is supposed to look toward the center. When the handkerchief is found the finder chases the one who dropped it around or through the circle as the latter runs to take the place vacated by the chaser. The player who gets the vacant place keeps it.

4. OATS, PEAS, BEANS. Players form circle about one of their number, clapping hands, and singing:

Oats, peas, beans, and barley grows,
Oats, peas, beans, and barley grows,
Nor you nor I nor nobody knows,
How oats, peas, beans, and barley grows.

Players in ring then unclasp hands and go through the motions of planting, etc., as they sing:

Thus the farmer sows his seed,
Thus he stands and takes his ease,
Stamps his foot and claps his hands,
And turns around to view his lands.

The circle clasps hands and circle entirely around singing,

Awaiting for a partner, awaiting for a partner,
So open the ring and choose one in,
Make haste and choose your partner.

As "Open the ring" is sung circle stops while one in the circle chooses a partner who goes inside the circle while the chooser takes the other's place and the game is repeated.

5. JACK BE NIMBLE. Candle-stick or bottle or any similar object is put in middle of floor or ground. Children form a line. As each one jumps over the object the group repeats:

Jack be nimble, Jack be quick,
Jack jump over the candle-stick.
If slow Jack goes, he'll burn his toes,
Jack be nimble, Jack be quick.

6. FOX AND GEESE. One player is chosen to be the fox, another the gander. The other players line up, standing one behind the other back of the gander. They stand in a line with hands resting on one another's shoulders. The line has to stay intact. The fox tries to tag one of the geese. As it does so, the gander spreads out arms and tries to prevent it, while the players, still holding in line, dodge away. Only the last goose in the line may be tagged each time. The one tagged becomes the fox, and the fox becomes the gander. The geese may shout, "Fox, fox, fan-nio," and the fox reply, "How many geese have you today?" "More than you can carry away!"

7. ROUND THE MULBERRY-BUSH. Players form circle and sing as they move around:

Here we go round the mulberry-bush,
The mulberry-bush, the mulberry-bush.
Here we go round the mulberry-bush,
So early in the morning.

As they sing the last line the players whirl around and do this at the end of every verse. The verses continue: "This is the way we wash our clothes," etc., the last line being "All on a Monday morning."

This is the way we iron our clothes, etc.,
All on a Tuesday morning.

This is the way we scrub the floor, etc.,
All on a Wednesday morning.

This is the way we mend our clothes, etc.,
All on a Thursday morning.

This is the way we sweep the house, etc.,
All on a Friday morning.

This is the way we buy our food, etc.
All on a Saturday morning.

This is the way we go to church, etc.,
All on a Sunday morning.

Each verse is acted out by the children.

7a. PUSS IN THE CORNER. Players choose corners or posts or trees or doors. One or two players are left without any station. The players at the stations try to exchange corners, and while the exchange is being made the players without stations try to get a station. The players at the stations call to one another, "Come, Pussy! Puss! Puss!"

8. RAILROAD-TRAIN. Each player is first given the name of some part of a railroad-train; smoke-stack, parlor-car, wheels, etc. A player takes the part of a starter. When the names have been given the starter says: "All aboard for New York! The train will start at once. The *smoke-stack*, and the *wheels*, and the *brakes* and the

parlor-car," etc.— going on to name the parts—"are all ready." As each part is named the player representing it rushes out and forms in line behind the starter till the train is made up. Then the starter leads off the train on a journey, with each part working. The trip may be up-hill and down, stopping at stations, and may develop into a real follow-the-leader game. Finally the train rushes down-hill, falls off the tracks and goes "smash."

9. DRAW A BUCKET OF WATER. This game is played in groups of four. Two players face one another and clasp hands at arm's length. The other two players clasp hands across these others at right angles. The players then brace their feet and sing or recite the following rhyme:

Draw a bucket of water,
For my lady's daughter.
One in a rush,
Two in a rush,
Please, little girl, bob under the bush.

At the last line the players all raise their arms without unclaspings the hands and place them around their companions, who stoop to step inside. The players will then be standing in a circle with arms around each others' waists. The game finishes by dancing in this position in a ring and

repeating the verse once more. The groups of four all play this game together, in unison.

10. DEAF-AND-DUMB TAG. Players sit with hands clasped together. One player stands before the group and is "It." The player who is "It" counts off five by quietly beating the hand up and down. At the end of five "It" suddenly points out somebody in the list of players. The player tries to clap the palm of the hand to his mouth as "It" completes the count of "five." If "It" should point out an individual before that player has the mouth muffled, that player becomes "It."

11. FAIRY HIDE-AND-SEEK. One player is told off to hide in a corner or leave the room. Then the leader has some one in the group indicate in dumb-show where he or she would like to hide. The idea being that the player may be supposed to be hidden way in his own pocket, or hands, or hat, or under a chair. When that matter is decided, the player who has been told off to be "It" is called for and is informed, "Johnny has hidden himself—where?" The boy who is "It" is given three guesses as to the place in which Johnny is supposed to be hidden. If he guesses, Johnny becomes "It." This is a very quiet game and provokes a good deal of fun.

12. GOOD MORNING. One player blinds his

eyes or goes to a corner of the room with his back to the group. Leader then points out a boy or girl who rises and says, "Good morning, John" (or whatever the name of the one who is "It.") Without looking around John is given three guesses as to the identity of the one who has given the greeting. If he guesses right the one whose name he has guessed takes his place.

This is a good game for getting children acquainted with one another.

13. TAG. One player attempts to tag one in a group of runners. The one tagged is "It." Bounds may be set beyond which the runners may not go. The game may have many variations. If a runner stoops before the chaser can tag him he may not be tagged. Or if the runner can stand on one foot before the chaser tags him he may not be tagged.

14. BEAN-BAG CATCH. Two or three bean-bags are given to the children who form a circle, a few feet apart. The bean-bags are thrown around the circle in one direction, and the child who misses a catch drops out of the game. But if the throw has not been a good one, the child stays in the game. The game should move rapidly.

15. BALL TARGET. A bean-bag or soft rubber ball is given to a player. This player counts,

“One, two, three, four, five, six—stop!” At the word “stop,” the other players who have been running away from the player with the ball, come to a sudden stop, without moving. The player with the ball then tries to hit one of the runners by throwing the ball. If a player is hit by the ball that player changes places with the thrower and the game continues.

16. BULL IN THE RING. Players form a circle with hands tightly clasped. One player stands in the middle of the ring and tries to break through by knocking the hands apart or dodging under. If he breaks out, the ring breaks up and chases the runaway bull. The one tagging the bull then goes into the circle and tries to break out in a similar way.

16a. THE PET-SHOW OR PET PARADE. The children exhibit their pets in the form of an exhibit or a parade. Cats and dogs may be exhibited in cages as lions and tigers are exhibited. Birds are exhibited in cages. Ponies may be beribboned and may pull a decorated pony-cart with little children in it. This exhibit or parade is a “sure-fire” hit with the grown-ups, and can be made into a pretty pageant easily. After a parade the pets may be arranged in the form of an exhibit, and their owners may tell visitors all the interesting, novel, and laughable things they

have noticed in the behavior of their pets. Pets may be displayed doing special tricks.

It is essential for the success of the Pet Show that judges be appointed and prize ribbons given. Be sure and have the judges instructed to judge for as many merits as possible. Have many classes, such as Animal Pets, Fish Pets, Bird Pets, Wild Pets, Feathered Pets, Farm Pets, etc. Or divide the prizes into classes for the most original, the best-decorated, the most popular, or the cleverest pets.

The announcement of these classes and prizes ahead of the event will insure more active participation.

17. JUMP ROPE. For very little folks the rope is swung back and forth low down, and the children are lined up, and each one tries to jump over it without touching the rope.

18. ALL RUN. For little children a very large rubber ball or children's light football is used. The children group around one player who holds the ball. This is tossed into the air. As it is tossed the children scatter as far from the ball as they can. As soon as the ball touches the floor and bounces the thrower catches it and as his hands touch it he shouts, "Stop!" The runners stop. The one with the ball then tries to hit one of the runners with it. If he misses, the thrower

stands near a wall, and the one he has tried to hit takes the ball and throws it at him as a penalty for having missed the throw. The game is then continued with the one who was missed having another chance to catch a runner with the ball. If the thrower of the ball hits the one he tries for that player becomes the thrower.

18a. **DO THIS, DO THAT.** One player faces a group. He says "Do this," and performs some action such as bending, hopping, nodding, clapping hands, or wagging the head, etc. The group imitates the action. But if the leader should say, "Do that," and shows the group what to do, the group is not supposed to imitate the action. Only when the leader says, "Do this," should the action be imitated, no matter what the leader does. The player who imitates him when he says, "Do that," may pay a forfeit, or leave the game.

19. **BEAN-BAG OVERHEAD RELAY.** Two equal lines of players either sitting or standing one behind the other are lined up. The head of each line is given a bean-bag or similar object. With two hands touching the object it is passed backward over the head into the two hands of the next player and so on down the line.

If the group is seated, the side getting the bean-bag to the end of the line first wins.

If standing, the instant the last one in the row has the bean-bag that player runs to the head of the line and passes the bag over the head and sends it down the line again. The last one in each row runs to the head of the line until every player has been to the head. The group doing this first wins the game.

More interest is added if the two groups are given names and a team spirit, and the game is played in three sections, the side winning two out of the three trials winning the tournament.

20. AUTOMOBILE RACE. This is a sitting game. Two groups of players sit one behind the other. Each group takes the name of some popular automobile. When these names have been chosen the leader has the automobiles pretend to be in action by blowing the horn, humming, imitating the revolution of the wheels, etc. Then when the automobiles have been "tuned up," the game begins. At the word "Go" the race commences. The last boy or girl in the row jumps out of the seat, races down and around his own group and back into the seat. The next and the next player does the same until every player in the row has run once completely around the group and back to the seat. The side completing the game first wins.

21. FOLLOW THE LEADER. This is a game in which a leader performs all sorts of difficult feats, and the players line up behind him, and each one tries to duplicate the performance. The player failing drops out of the game. This is a game of skill and the leader will have to suggest stunts that may be performed.

22. BUBBLE-BLOWING GAMES. These will prove a great novelty to the boys and girls, and they can be arranged into a Bubble-blowing Party either for the picnic, vacation school, lawn fête, or indoor party or play-hour.

(1) *Materials Required*

Bubble material may be made out of ordinary soap and water. The best material for strong bubbles for game playing is made by shaving Castile soap into hot water and putting in a spoonful of glycerine. When the material is cooled and is very soapy it should be strained through a wire sieve to exclude the lumps of soap. It may be divided up and colored by the use of cranberry or beet or blueberry juices, or ordinary domestic dyes may be used.

Clay pipes, straws, and special purchased bubble-blowers may be used.

For some of the games a pure woolen shawl or rug may be provided.

(2) *Bubble Games*

a. BUBBLE BOUNCE. Bubbles are blown and are dropped on a woolen shawl or rug where they will stay "alive" and can be bounced into the air. The bubble lasting the longest wins the game.

b. BUBBLE AIRSHIP RACE. The object of the contest is to see how high the bubbles will soar. Fans, breath, or, if out-of-doors, the current of air may be employed to do this. The airship soaring the highest and staying up the longest, wins the race.

c. BUBBLE FOOTBALL. Players are divided into two groups. Hoops or old picture-frames or any similar goals are set up on separate tables or stands at the end of the room. One blower for each team blows a bubble. The object of the players in each group is to drive a bubble through the goal first. When a bubble bursts, another one has to be started back at the starting-line. The players may use fans or their breath to drive the bubbles.

d. STRONG LUNG BUBBLES. Contestants are lined up, and the one blowing the largest bubble in *one* breath wins.

e. BUBBLE BEES. Two players see which one can have the biggest flock of bubbles in the air in a minute.

Prizes of rubber balloons may be given. Decorations of rubber balloons may be used for the Bubble Party.

23. DOLL-SHOW OR PARADE. Dolls are considered among the chief play interests of girls at the primary ages. The doll-show, like the pet-show, is the exhibition by the girls of their dollies. By announcing ribbon prizes and definite classes of awards it will be easy to enlist interest and entries for the competition.

In the Doll Parade or Show the girls may carry their dolls while dressed in appropriate costumes. Thus a girl may dress up as an old-fashioned mother, or a trained nurse, or Red Cross nurse, or Chinese or Japanese mother, if her doll is the sort where this would be appropriate.

The dolls may be exhibited in decorated carriages, wagons, floats, etc.

Judging may be on best-dressed, most antique, most novel, best-exhibited, most popular, best home-made, biggest-dolly-with-smallest-girl, dolls. Three ribbons, first, second, and third, should be given.

24. PUSHMOBILE RACE. This is a race in which one boy sits in and steers a four-wheeled express wagon or a toy automobile, and another boy pushes. Or in which a boy pushes with one foot on the sidewalk and thus propels

himself along on a "scooter." This forms a splendid contest and one full of thrills.

The best method of conducting this race is on the pattern of the automobile race. A certain course is mapped out—around a city block, or, better, around a public square, so that all parts of the action may be seen by the spectators. In the course of the race, at designated spots that may be marked out or indicated by umpires, the racers are supposed to change tires. This includes stopping and taking off one of the wheels and putting it on again. At the next station, gasoline has to be taken on. This consists in both rider and the boy who furnishes the motive-power each drinking a glass of lemonade or plain water without spilling a drop. Then the dash for the goal is taken up.

All the exciting elements of a real automobile race may come into this race. The drivers get in tangles, are overthrown, and various accidents of a harmless sort take place.

The author has used this contest in a city-wide competition. Each school district has had trials to select a school champion, and these champions have been pitted together in a final that has had real championship caliber and audiences.

It can be used at the county church-school picnic, between towns, or in a community between

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churches, or between classes in a church, or between individuals in a class. It is recommended as offering a splendid race.

25. **BOOK-PEEP SHOW.** This is a new game in a list of recreations. But in England, as a boy, I enjoyed it as one of the common recreations played in my town. The child is given an old book of good size such as an old town or municipal report or an old bound volume of a magazine with plenty of pages in it. The child then inserts between a few of the leaves postal cards or cut-out pictures. With the pages held tightly closed so that it will be impossible for another to guess where the pictures are hidden, the exhibitor of the book-peep show permits any one to slip a pin between the leaves in an effort to select a lucky opening. The pin may be inserted only at one place. The book is opened at the place selected by the pin. If it opens at the place where a picture is hidden the picture goes to the finder. If it opens where there is no picture the pin is handed over to the peep-show owner.

26. **CENTER CATCH BALL.** The players, except one, stand in a circle, with a distance of two or three feet between the players. The odd player stands in the center of the circle and tries to catch a ball which is tossed across the circle from one player to another. If the player in the center

catches the ball, the player who last touched the ball changes places with him in the center of the ring.

27. HINDOO TAG. This is a very laughable tag game. No player may be tagged when down on the ground on knees and with the forehead touching the ground in an attitude of bowing low before a Hindoo potentate. The players must stand on their feet and try to dodge by running, but if they are in danger of being tagged, then they throw themselves down to the ground and bow low. This is the exciting and funny part of the game.

28. BLINDMAN'S TAP. This game is not generally listed in the familiar games. I found it listed among the games played by Turkish women. It is a good game for children too.

One or two contestants are blindfolded and are given a walking-stick or yardstick or folded umbrella or blackboard pointer. Some object is placed on the floor or ground, say, a small piece of tin or any flat object the size of a silver dollar. The contestants try to locate this object with taps of their sticks. They are not allowed to scrape the sticks, but must tap the object solidly. When the sticks tap within the fraction of an inch of the object or beat all around it, or the player actually walks over it, the game has

real thrills in it. The contestant tapping the object first wins.

29, 30. **SLAP JACK.** Players form a circle with an odd player on the outside. Players stand with clasped hands while the odd player runs around the circle. As he does so he slaps a player. That player leaves the circle and dashes around the circle in the direction opposite to that taken by the player who hit him. Both players are in a race, in opposite directions, to see who will first get to the vacant place in the circle. Whoever gets there first wins. The game then continues.

31. **CHARLEY OVER THE WATER.** One player is chosen to be "Charley." The other players join hands in a circle about him and dance around, repeating the rhyme:

Charley over the water,
Charley over the sea,
Charley catch a blackbird,
Can't catch me!

As the last word is recited the players all stoop. Charley tries to tag a player before he can stoop. If he succeeds the tagged player becomes Charley.

32. **FEEDING THE BLINDMAN.** One player is blindfolded and stands with his hands in the form of a scoop. Players are lined up behind a chair or mark for ten or fifteen feet. Each

player has three beans or peanuts or little stones. The object is to see which player has skill enough to land all three objects in the hands of the blind-man. If the "blind-man" makes funny faces while this game is in progress, considerable amusement will be provoked.

33. FEEDING THE BLIND WOMAN. This is the same game, with the exception that the blind woman holds a dipper or saucepan and the players stand off twenty feet and try to do the feeding of the poor old lady. The blind woman may be dressed in costume and keep whining: "Feed the blind. I've eighty orphan children! Feed the blind." The children will have difficulty doing this because of their giggles and laughter.

34. SQUIRREL AND NUT. All the players sit pretending to be asleep with head bent over. But each player holds out a right hand with the palm upward. A player acting as squirrel goes past on tiptoe and drops the nut into one of the outstretched hands. The one getting the nut jumps up and chases the squirrel back to the squirrel's seat. If he catches the squirrel before the seat is gained the catcher goes back to his own seat, and the player who has been the squirrel must try again. Otherwise the player failing to catch the squirrel in time takes the place of the squirrel.

35. SQUIRREL IN TREES. Most of the players

stand in groups of three with hands on each other's shoulders, forming hollow trees. In each tree, or group, stands a fourth player, or squirrel. Outside each group stands a fifth player representing another squirrel. At a signal all the players representing squirrels run for other trees. Each squirrel tries to get inside a tree.

36. CAT AND RAT. Players form ring and clasp hands. Two players stay outside. One is the Cat and the other is the Rat.

The Cat says, "I am the Cat."

The Rat says, "I am the Rat."

The Cat says, "I can catch you."

The Rat says, "You can't catch me."

That is the signal for the chase. The Cat tries to catch the Rat. They run in and out of the ring, but the ring with clasped hands tries to interfere with the cat while doing its best to let the rat get away from the cat.

When the Cat catches the Rat, the Cat becomes the Rat, the Rat joins the circle, and a new Cat is chosen.

37. I-SPY. This is the game of Hide-and-seek. One player blinds his eyes and counts off a number of a hundred or five hundred by tens, while all the other players find places in which to hide. The seeker then looks for the hiders. When he

finds one he dashes back to the goal and calls, "I spy —," naming the one found, and tags the goal. The players may dash in and tag the goal before they are spied. In that case they cannot be made "It." The first one caught by the seeker has to count off and becomes the seeker.

38. **PACKING-CASE VILLAGE OR TOWN.** This is a game of construction. Packing-cases or soap-boxes or crates are used by the boys and girls to organize into a village or town, with streets, stores, and churches. This may be simple or elaborate. With it the game of playing at citizens, missionaries, or taking trips to foreign lands may be enjoyed. This is a good vacation Bible school game as it can be organized around the Bible stories. The flat-topped boxes may become the village homes of the Bible heroes, and a line of crates may become a walled town with watchmen on guard, etc.

In the playground of The Teacher's College, New York, Packing-case Town became highly developed by the children, and a whole scheme of education became related to it.

39. **BUILDING A MISSIONARY SHIP.** I have had small boys build such a ship in a church vestry out of a pole, an old piano cover, a row of chairs, and a few odds and ends. The ship can be made "strong" for a trip to the polar ice, or

"open to the breezes" for a trip to the tropical climates. With a few hints given by the leader the children can put many missionary interests into such a ship; the imagination does the rest.

40. BUILDING A GOSPEL TRAIN. This is built in the same way as the missionary ship—out of odds and ends around the church vestry. A kettle from the kitchen or a boiler may be the body of the locomotive, traps for wheels, chairs for cars, etc. "All aboard for the Home-Mission Stations," or for visits to out-of-the-way missionary stations may be played, while the children are aboard.

41. BUILDING THE AUTOMOBILE. This is the same form of game construction. Usually the most amazing automobiles can be produced from kitchen ware and old stuff from the basement and tower; an umbrella opened makes an excellent balloon tire, and a hissing noise and the sudden shutting of the umbrella gives an excellent imitation of a "blow-out"; tin plates serve as headlights. Then with passengers aboard for a ride there is opportunity for a half-hour's program of real fun. Two automobiles may be built in competition.

41a. POISON CLUB. Indian clubs or pieces of wood are stood on end on the ground or the floor. Five or six pieces are placed so that they will

give the most bother to a circle of players. The players take one another's hands in a good grip. The game consists in each player trying to pull another player about so that he will kick over one of the clubs. The player so doing drops out of the game. The players must be sure to keep hold of one another's hands.

42. CIRCLE DODGE-BALL. Players form a circle with hands down. Player inside has a volley-ball or basket-ball thrown at him by the circle. The player inside the circle dodges the ball and stays inside the circle until hit by the ball. No player may throw the ball except from his position in the circle.

43. UNDER-AND-OVER RELAY. Players stand one behind the other in two competing lines. The head of each line is furnished with two bean-bags or similar objects. Each head of the line passes one of the bags over his head into the hands of the player behind him, who passes it down the line. The head of the line counts ten aloud after having passed down the first bean-bag overhead, then he stoops and passes the second bean-bag between his feet into the hands of the next player. The two bags in each line are waited for by the last player in the line. When he has the two he rushes to the head of the line and repeats the overhead and between-feet

passes. This is followed until every player in the line has gone to the head of the line, the first line doing this winning.

44. TAG-THE-WALL RELAY. The two lines of players are formed one behind the other. A stick or other object is passed overhead to the last one in line. This player rushes forward up to the front of the room and tags the wall, and then takes a position at the head of the line and passes down the stick. This is continued until every player in line has touched the wall. The one doing this first wins.

45. ROOSTER FIGHT. Players hop on one foot and clasp the heel of the upraised foot in the hand. In this position they jostle one another at a given signal. The last up wins the game. A player who puts two feet to the ground drops out of the game. The hands may not be used in pulling down another player. Only jostling and bucking are permitted.

46. TOMMY TIDDLER'S GROUND. A line is marked off behind which one player, Tommy Tiddler, stands. On the other side of the line are the rest of the players. Tommy may not cross the line. The players tease Tommy Tiddler by saying,

I'm on Tommy Tiddler's ground,
Picking up gold and silver.

Tommy makes the effort to tag them before they can get back over to their own side of the line. Any boy so caught changes places with Tommy.

47. **DEAD BALL.** Players are given positions about the room. A bean-bag or rubber ball is thrown into the air. When it lands near a player that player without leaving the position must toss the bag or ball into the air. The ball or bag must never be thrown at another player. When the ball or bag touches a player without that player tossing it up again, he is "dead" and gets out of the game. The last player standing wins.

48. **BALL TAG.** With a bean-bag a player tries to hit any member of a group. The group dodges. Any player may pick up the bag and throw it back to the one who is "It." The one the bag hits then does the throwing.

49. **SNAIL.** Players stand in a line, holding hands. As they sing the first verse they wind up in a spiral following a leader who winds the circle smaller and smaller:

Hand in hand you see us well
Creep like a snail into his shell,
Ever nearer, ever nearer,
Ever closer, ever closer, .
Very snug indeed you dwell,
Snail, within your tiny shell.

The leader then turns and begins to unwind the spiral; the group sings as it unwinds:

Hand in hand you see us well
Creep like a snail out of his shell.
Ever farther, ever farther,
Ever wider, ever wider.
Who'd have thought this tiny shell
Could have held us all so well.

50. LONDON BRIDGE. Two players facing each other by holding hands clasped high represent a bridge. The other players in a single line, holding each other by the hand, pass under the bridge while the different verses are sung alternately by the player representing the bridge and those passing through it. Players sing who pass under bridge:

London Bridge is falling down,
Falling down, falling down,
London Bridge is falling down,
My fair lady.

Players representing bridge sing,

Here's a prisoner I have got, etc.

and drop their clasped hands around one of the players passing under.

Other players sing, "Off to prison he must go, he must go," etc.

The player thus caught is carried off to one side and is asked in a whisper which he will choose, "gold" or "silver." Gold represents one player in the bridge and silver the other. The prisoner belongs to the one whose symbol he chooses and lines up behind that part of the bridge.

When all the players have been made prisoners they clasp one another around the waist and have a tug of war. The side which pulls the other across a line wins the game.

51. KITE-FLYING TOURNAMENT. The kites made in the vacation Bible school or made at home are flown in a tournament. The different contests are:

a. KITE BATTLE. Kites and strings are armored with pieces of tin. The contestants try to cut down one another's kites.

b. KITE-FLYING RACE. Measured portions of cord are fastened to the kites, and at a signal the kites are sent into the air. The kite that is let out and wound in first wins.

Besides the contests, an exhibition may be included and ribbon prizes awarded for kites of the following classes, three prizes to a class:

Most artistic, most novel, largest, best home-made kites.

c. MESSAGE RACE. Kites flying from a mea-

sured amount of cord have pieces of paper placed on the string. At a signal the messages are let go. The message that reaches the kite in the air first, wins.

52. CAPTAIN BALL. Basket- or volley-ball is used. At each side of the playing-ground two sets of circles are made on the following plan:



The circles are bases and should be two to five feet in diameter. The distance between the bases in each triangle should be about fifteen feet. The distance between the two groups of bases should be about twenty-five feet.

Seven players on a side play the game, and one player of each side is a captain. The captains stand on the bases on the farthest ends of the field. Each team places three men in the bases, and three men outside the opponents' circles as guards. Each team places a man in the center, between the sets of bases. The fielders can run to any part of the field. The basemen cannot go outside their circles. The guards cannot go inside any base of their opponents.

The object of the game is for the captain to catch a ball thrown by one of his basemen. No

other catch can score. If the captain catches a ball thrown by a guard or a fielder it does not count. The guards do their best to stop the basemen from throwing to their captains, and the fielders from throwing to the basemen.

The ball is tossed into the air by an umpire between the two fielders as in basket-ball. The man who catches the ball has the first throw. He tries to throw it to a baseman on his own side, if he can get it past the guards. If his baseman catches it the baseman tries to throw it to his captain. Every time the ball misses or goes on the ground it has to be tossed up between the two fielders. If a guard on the opposite side catches the ball he tries to send it down to his basemen, and his basemen try to get it to their captain.

The baseman may put one, but not two feet outside his circle base. Each guard must remain near the circle of a baseman, but must not step inside it. If these rules are broken the ball is given to one of the basemen for a free, uninterrupted throw to his captain. The man guarding the captain may try to prevent the ball being caught.

It is a foul to try to snatch the ball from an opponent's hand.

It is a foul to try to bounce the ball more than three times.

It is a foul to run with the ball, or to kick it.

It is a foul to hand the ball to a player instead of throwing it.

It is a foul to hold the ball longer than three seconds or to turn around quickly.

A score is made only when a captain catches the ball thrown from one of his basemen. It is no score for him to catch a ball thrown by his fielder or by his guards.

The game is played in time limits of from ten to thirty minutes and is divided into halves. At the beginning of each period the basemen become guards and the guards become basemen. The team scoring the most points in a given time wins the game.

53. TUG-OF-WAR. Two teams of equal numbers are selected. These take hold of a long rope opposite to one another. In the middle of the rope is tied a ribbon or marker and underneath it is a mark on the ground or floor. A time limit of three or five minutes is set. At a signal the players pull against one another. At the end of the time limit the team that has pulled the marker over on its side of the mark wins.

Each team may be allowed a coach to go up and down the line, putting life and order into the game.

54. VOLLEY-BALL. One of the best active

games for boys and girls or men and women, as it may be played fast or slow according to the ability of the group.

A tennis or volley-ball net is suspended at about seven feet high above the ground. A playing-court is marked out on either side of this, the width of the net and about twenty-five feet long on either side of the net.

There may be five or as many players on a side as can be crowded into the courts.

The object of the game is for one side to drive the ball over the net and have it fall to the ground or floor in the opponent's territory.

For this object the side having the ball has a player stand with his foot on the back line of the court and hit the ball in such a way as to send it clear of the net into the opponent's territory.

The opponents, by striking the ball, drive it back, as in tennis, only in the case of volley-ball the ball is not supposed to touch the ground.

A volley-ball is used, or a light basket-ball; or a large rubber ball or a rubber balloon for adaptations of the game.

If the ball falls outside the marks of the court it is not to be played by the side on whose ground it falls.

If a ball comes over the net and hits a player it is still in play and may be hit.

If a ball hits the top of the net while in play it is not dead, except in case the ball hits the net while it is being served.

The side which has the ball serves it until the server fails to send it over the net or until he drives it out of bounds. This is not a point against the side which has the ball. The penalty consists in giving up the ball to the opponents.

No player is supposed to touch the net with his hands. If he does so and his side is serving, the side loses the ball. If the side is not serving, the side loses a point.

Any number of players may strike the ball in the effort to get it back over the net, but no one player may strike the ball more than twice at one time.

The service changes each time the ball comes into possession of a side, so as to give each player on the side the chance to serve.

Each server has two chances given him to serve the ball over the net. If he misses the second serve the ball goes to the opponents.

The scoring consists of twenty-one points. Only the side serving the ball can score. That is, if the side which served the ball when last in play makes an error by failing to get the ball over, or the opponents drive the ball to the ground on the server's side, the point is not for the opponents.

The serving side merely loses possession of the ball and the opponents serve. Then the opponents begin to score points on the misplay of their rivals. It is a defensive game.

55. **SNOWBALL-FIGHT.** Two sides are chosen and take up positions in snow fifty yards from one another. Each side plants a flag in the snow. The object of the game is to capture one another's flag. No grappling with the hands is allowed. The defense of the flags must be made entirely by snowball-fighting. Care should be taken not to use icy snowballs, and to aim only for the body and not the face. The side capturing an enemy's flag and planting it alongside its own standard wins the first round of the fight.

56. **THREE DEEP.** Players form a double ring, one player standing front of another. The double ring must leave spaces between each group of two : : thus, so as to allow running room in and out. Two extra players are outside the circle. One of these runs inside the circle and stops directly in front of two of the players to save himself from the second extra player who tries to tag him; for if the first runner succeeds in planting himself in front of two of the players in the ring he is safe. But the third player in that row, the player on the outside, becomes the one chased. He runs and seeks to take a place in front of two

players. If the chaser tags him before he can do this, the two exchange places, the chaser becomes the one chased and has the chance to try to save himself by placing himself in front of two of the players. The player finding himself making a third in a row and on the outside always becomes the one chased.

57. ALL-UP RELAY. Players are lined up in groups of equal numbers and form lines in single file behind a starting-line. Directly in front of each team at the opposite end of a running space of about twenty feet or so, are arranged double circles. Each team has two circles alongside one another. In one of these circles each team has three Indian clubs. At a signal the front players from each competing row race forward and using one hand only change the three clubs from one circle to the other. The clubs must be arranged so that each club is left standing, and the clubs must not touch the lines of the circle. This having been done the runners race back to their lines and tap the front player in their row or slap that player's outstretched hand. This is the signal for the front player to rush forward and repeat the process of moving the clubs. Meanwhile the other player runs to the back of the line. The player who has next set up the clubs races back, tags the next player in the line, and the game con-

tinues until each one in the line has run forward and set up the clubs. The line accomplishing this first wins.

58. HORSE AND RIDER. A boy acts as a horse and takes on a rider. At a signal the horses and riders attempt to dislodge one another by bumping and pulling. The horses may only bump and not use their feet or hands in an effort to tumble the other horses or riders. The riders try to pull the other riders from their seats. When a horse falls or a rider is dismounted they are eliminated. The horse and rider left standing win the contest.

With a large group this game is best worked in relays. The champion horse and rider of each group is pitted against the champions of the groups in an elimination contest.

GAMES AND PLAY FOR THE HIGH-SCHOOL AGES

59. WINK. A ring of chairs is formed. Girls occupy these, leaving one chair vacant. A boy stands back of each chair. The boy standing behind the vacant chair winks at a girl and the girl tries to run over to his chair. The boy behind the chair makes an effort to keep the girl in his own chair by putting his hands on her shoulders. If the boy holds her before she rises from the

chair she has to stay. Otherwise she takes the empty chair. The boy with the empty chair then tries to wink over a new partner. After the game has progressed for some time the boys change places with the girls.

60. GRAB. Couples parade around in a circle to marching music or to singing. Girls on the inside of the circle. An extra girl or girls are in the circle. At a signal from the leader or when the music suddenly stops all the girls change partners, changing for the boy immediately ahead and grabbing for his arm. At this signal the girls without partners rush into the line of girls and try to grab partners. The march continues and the girls without partners go into the circle and try for partners. The boys then form the inside of the circle with extra boys inside without partners.

61. GRAND MARCH. Couples form, one behind the other. The leader guides the march to music through evolutions. The following is a series that proves interesting: Complete march around the full dimension of the marching space by twos. Repeat in single file, girls before boys. While in single file make a snake by winding around posts or other objects. Wind a spiral and unwind it. Form twos and march around the room and then come up middle of room by fours. Divide by twos

and go right and left around the room. Come up four by four, and divide to right and left four by four. Then come up in the middle again eight by eight. Divide right and left four by four. Come up four by four, and divide two by two. Then come two by two, and divide one by one right and left. This time as each couple unite in middle, the first couple face each other, clasp hands, and make an arch. The second couple go under it and stop directly in front of first couple arching hands. Each couple repeat and build an arch down toward the front. When the arch has been entirely made the two rows face each other, and the young people are ready for a group game, or they may sing a song. The grand march is an excellent way of winding up a social. When the arch had been made the groups may sing "Good Night, Ladies" or some parting song.

62. THE KING OF FRANCE. Players stand in two long rows facing one another, and across the width of the room or play place. In the center of each group is a captain, representing a king leading his army.

Each group takes a turn of marching straight toward the other group reciting or singing,

The king of France with forty thousand men
Marched up the hill and then marched down again,

suiting the action to the words by marching valiantly toward the other group and then retreating.

The other group duplicates this performance. Then the first group marches forward saying,

The king of France with forty thousand men
Gave a salute and then marched down again,

giving a salute. This is repeated by the second group. The game then continues, the first group substituting some new military action in each advance, such as "pranced his horse," "aimed his gun," "was wounded in the left foot," "blew his horn," "lost his left arm," and each time the group imitates the necessary action.

A real flag and drum or wooden guns will add a good deal of interest to this game.

63. GOING TO JERUSALEM. This old favorite is always enjoyed. The group circles around a row of chairs which have been laid against one another alternately, seat against chair back, etc. Music is played and when it stops or at a given signal from the leader the players seat themselves. During the march around the chairs the leader has taken one chair away, leaving one more player than there are chairs. The player failing to find a seat drops out of the game. No

touching of the chairs by the hands is allowed before the signal to be seated is given. Players may not turn chairs around or climb over them. If the group is large this game may be played in several sections. The player that gets the last chair wins the game.

64. SPIN THE PAN. The group is seated. Boys are given odd numbers from one up. Girls are given even numbers from two up. One player in center spins a pie-plate, and as he spins it calls out a number. The one whose number is called is supposed to rush out and pick up the spinning pan before it falls to the floor. On a failure to do this the player has to pay a forfeit.

65. SPOONING. Players form a circle. One player is put in the center of circle blindfolded. He is given two silver tablespoons. The players take hands and move around in a circle until the player in the center clips the bowls of the spoons together, when the circle comes to a halt. The player in the center then tries to tell who a person is by feeling of that player's face with the bowls of the spoons. He may feel only of the head and the face in trying to identify the player. If the player guesses the identity of the other player the two change places. If not, then the circle moves around again and he must try once more.

66. INDIAN WRESTLE. Two players lie on their backs alongside of one another, head to feet and lift right feet in the air at one, two, three signal. At "three," they lock feet and try to pull one another over. The one succeeding wins.

67. SNAKE AROUND THE CHAIR. A pin is stuck on the lower leg of the back of a chair. A player climbs around the chair from the opposite direction and, attempts to circle around the chair and grasp the pin in his mouth and come back to front of chair without touching the floor.

68. BROOM-HANDLE STUNTS. Holding a broom-handle in the two hands, the player jumps over it and back again without letting go.

Holding broom-handle in front in both hands, the player tries to crawl through it until the entire body has gone through without the hands letting go of the handle. Once through, the player tries to get the broom-handle back to original position.

69. FOOT-BALANCE. Balancing on one foot, the player tries to lower himself to the floor with the other foot outstretched and then come back again without resting.

NOTE: These stunts are old-timers and are put here because once they are tried out in a group the group always begins to suggest innumerable other similar stunts. They are "self-starting"

stunts, and are useful to get a crowd started in suggestions.

70. **BALLOON FOOTBALL.** A ten-cent rubber balloon is blown up to its largest dimensions and is fastened. It is thrown into the air between two groups at different ends of the grounds or room. The groups try to drive the ball into the others' territory; the one driving it against the wall of the opponents wins.

GAMES AND PLAY FOR YOUNG PEOPLE

71. **PAPER-BAG PARTY.** An entire program of recreation can be arranged by the use of paper bags.

a. **TOURNAMENT OF SWAT.** Paper bags large enough to fit well and comfortably over heads are provided. These are placed on players so as to cover their faces entirely, and the ends are tucked in at the necks so as to blindfold completely. Each player is provided with another good-sized bag blown up and used as a club. Players are then sent at one another for swatting purposes. No player may hold on to his helmet. The player losing his club or helmet drops out of the game. The survivor wins. This game provides plenty of harmless amusement. The concussion of the paper bags on heads sounds like the thunder of guns, but it does not hurt the players.

The game may be elaborately staged in medieval style, the contestants being given the names of old-time knights.

Players may ride horseback.

b. **WHOSE EYES?** Players hidden behind a screen put paper bags over their heads with holes for their eyes made in them, then hold their heads above the screen while the girls try to guess whose eyes they see. The girls then go behind the screen for their try.

c. **PAPER-BAG VOLLEY-BALL.** A row of chairs or a line is placed across the room. A paper bag is blown up and its neck fastened. Two groups on both sides of the chairs or line try to knock the bag into one another's territory so that it will drop to the floor. The side driving the bag to the floor the greatest number of times wins the contest. This game can be played in a room where action is wanted with the least danger to bric-a-brac as the light paper bag does not get up much speed.

d. **GOOP PARADE.** Large millinery bags are used. On these large eyes, noses, and mouths are drawn, and they are then slipped over the heads and shoulders of the contestants who hold their arms close to their sides. The effect is ludicrous. By humming against the paper bag the same sound as that produced by paper over

combs is produced, and the Goops may give a concert. Each Goop may be introduced by the leader by some goop name as "Goop-erinto," "Goop-inetta," etc., and perform his stunt. The audience, by its applause, then selects the winner.

These millinery bags when put over little children at the picnic or party, show only the little feet below the great head and make a good feature.

e. **THE ART CONTEST.** Players are provided with a paper bag large enough to go over the head. Colored crayons are given out to each player or group of players. Five minutes are given for the contestants to draw the most ludicrous or the most artistic face on the paper bag. At the expiration of the five minutes the artists don their masks and are lined up for the approval of the judges.

They can be given names, and each one introduced may give some stunt.

f. **BLOW BALL.** A small blown-up peanut bag or candy bag is put on a table between two rows of contestants. The players must keep their hands to their sides and may not rise up from their seats. The effort is made to blow the bag off the table or against the bodies of those on the opposite side. Each success in this scores one point.

There are many other games possible with paper bags. An athletic meet with hammer-throw, shot-put, etc., may be conducted, and other games will suggest themselves.

72. A BALLOON PARTY.

a. GIANT BLOW. Contestants line up each one with a balloon. Effort made to see which one can blow the biggest balloon in one, or two, or three blows:

b. BALLOON BUST. Contestants are given un-blown balloons the largest sizes that can be bought. Each contestant, or group of contestants, represents a group of spectators which cheers for its champion or champions. Effort made to see which one can blow the balloon till it bursts. The exploding must be done entirely by blowing, not by hand pressure. In this contest a ten-cent balloon reaches to amazing size and provides plenty of suspense to the onlookers as well as to the players.

c. BALLOON FOOTBALL is listed under number 70.

d. YOU'RE IT. While the people are sitting quietly the leader releases one or more blown-up balloons. They are driven toward the people who are sitting down. It is announced that any one who allows a balloon to strike any part of his body but his hands will have to come out on the

floor and be "It." It is required that the people remain seated.

This game is intended as a device by which the leader may get people interested in playing who would not join in any formal game. Driving the balloon down toward the non-participant, or the overbashful, will cause that person to take instinctively a swat at the balloon, if only to prevent himself from having to get out on the floor.

e. **BALLOON VOLLEY-BALL.** This is the same game as number 71c played with a balloon.

f. **FLOCK OF GEESE.** Contestants are lined up at one end of the room, each provided with a blown-up balloon and a fan or piece of pasteboard. At a signal the balloons are driven over the floor with the fan. The first one to the goal wins.

g. **LIVE COALS.** Each player stands before six blown-up balloons. At a signal each player has his arms loaded by a partner with all six balloons. He may not move till he has all six balloons in his arms. Then he tries to race to a goal retaining his load. Every time a balloon dances out of his arms he must stop to have it heaped back again. The first one to arrive with all the balloons wins.

73. **THE FORD AUTO CONTEST.** Without any previous announcement two groups of players are

selected and are told that they are to build two Fords and have them operating within fifteen or twenty minutes. They are instructed that they must build their Fords out of materials that may be found at hand where the social is held. The group making the best Ford within the given time and demonstrating it in the most novel manner wins.

This is a splendid game of construction and pantomime. The automobiles may be built out of kitchen ware, etc. When they are built each group goes for a ride, and all sorts of troubles, accidents, family discussions may be evolved, together with an auto wreck, etc.

74. MOVIE NIGHT. This is an original entertainment with features originated by the author. A screen is placed across a doorway or stage. Sheets or table-cloths make the best screens. A lamp or electric light is arranged as for shadow pictures, low enough so as to project the entire body of a performer standing between the light and sheet on the screen.

The regular shadow plays may be used in which figures show themselves on the screen with false noses and features made in silhouette.

Trick features comprise the old-time stunt of a character jumping through the ceiling by the simple expedient of leaping backward directly

over the light. A rehearsal will show how this is done. A trick feature originated by the author shows a figure climbing up through a solid floor or throwing himself down through it.

This is accomplished by the performer kneeling down on one side of the line of light cast towards the screens by the lamp, and carefully arranging it so that first his head shows in the middle of the screen near the floor, and then his body grows up from that spot. A rehearsal will be necessary to get the knack. When the performer wishes to disappear he does so by lowering his body in such a way as not to show that he is bending on the screen. When he is down close to the floor he flings himself out of the shadow. The effect, if rightly made, is very mystifying out in front as it seems as if the performer had melted directly through the floor.

Play and stunts may be arranged with these devices into moving pictures. Grotesque features are best—players shown in profile with enormous pasteboard heads, or false noses, or outlandish costumes.

The device for seeming to go through the floor may be used to show one coming from or going down cellar, etc.

Groups may be given a limited time behind the screen to make the most interesting movie.

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75. STUNT SONGS AND CHORUSES. These are always useful in a social.

a. THE DRAMATIZED SING. Actors represent a song in pantomime as the audience or group sings it. Thus "Good-night, Ladies" may show an affecting, sobby scene between young men and women. The tearful farewell may be very successful if a young man holds a sponge concealed in a handkerchief from which the tears flow. "My Bonnie Lies Over the Ocean" may be burlesqued by showing a lover sprawled over a tub of water marked "ocean." He may be brought back by a policeman.

b. MUSICAL FUN. The group becomes musical instruments of various sorts and imitates drums, horns, etc., in a special song. This is funny if a good leader, as bandmaster, leads the music.

"The Campbells Are Comin'" chorus may be represented by half bag-pipes that give the drone effect and half that give the bag-pipe melody. Each one marches around the room pretending to have a bag-pipe. At the end the song dies down to a whine or drone.

c. PARODIES. Never parody patriotic or religious songs.

An excellent tune to use in parodies is the first part of the tune of "Auld Lang Syne." For example, a funny effect can be produced by arrang-

ing a series of rhymes that will force the audience to supply the final rhyme.

———— (name of person) is the one
Who has so many knacks,
For every time he goes to sleep,
He prefers to sleep on ——— (rhyme to be supplied by
the audience).

The verses may take up habits or traits and much fun may be had with this form of parody. "Mary Had a Little Lamb" is another verse in which it is easy to arrange foolish, recreational parodies.

76. PLASTIC SURGERY. This is a new and very novel recreation originated by the author. It is a shadow stunt. A client walks into Doctor Trimmen's Plastic Surgical Ward. The client has a head which, in profile, certainly shows the need of plastic surgery to be made beautiful. It is the head of a man with a long nose and an enormous head. He says he is in love with a young lady who will not marry him until he is more handsome.

The doctor immediately sets to work with his surgical instruments. With shears he trims off part of the head to reduce the size. After cutting a wedge from the scalp the surgeon reaches into the head and pulls out chains, nuts, an egg-beater,

bottles, and similar merchandise of things that the client has "on his mind." Having done this the doctor begins to trim down the nose, eyebrows, chin, etc. The face takes form before the audience with running comments between client and doctor. Finally the doctor declares the client to have been beautified. A glass is handed the client. To his horror the doctor has changed him from a man into a beautiful woman. The victim groans out that he can never marry the lady of his choice and runs out of the office.

The preparations for this novel and laughable stunt are extremely simple. A sheet of pasteboard is outlined into a grotesque head and is fastened by cords to the head and neck of the person taking the part of the client. On his shoulders and arranged in such a way as not to show in shadow on the screen is some receptacle containing the articles the surgeon is to take out of the head.

The pasteboard has outlined on it the profile of a beautiful woman. This outline is followed by the surgeon when he trims the face.

Care must be taken that the client shall keep his profile on the screen at all times. He may groan when the trimming takes place.

Many variations of this stunt may take place. Washington may be turned into Lincoln, or one

client may be turned into several faces during one operation, having difficulty in selecting just the face he or she wants.

77. THE AUTOMOBILE SERVICE STATION. This is a device for making the serving of refreshments novel and interesting.

The buffet lunch counter is called Service Station. On entering, a traffic policeman hands each guest a "license," which is a ticket marked with the refreshment menu.

The names of the refreshments are concealed under service-station names.

Doughnuts are balloon tires, lemonade is "gas," coffee is "oil," sandwiches are "inner tube patches," pie is "emergency patches," cookies are "spare wheels," etc.

The participants are urged not to betray the secret of what the refreshments actually are. The participants are allowed to visit the counter one at a time and whisper the names of the articles they want. This makes a real game out of the service of refreshments, and in connection with automobile games, can provide a whole evening of fun.

78. THE DEADLY HANDKERCHIEF. This is an excellent game to force non-participants to play at least one game. The leader goes up to a group or circle and shows a handkerchief. "This

handkerchief is the deadly handkerchief," the leader announces. "Any one caught with it in his hands will have to stand up and be 'It.'" The handkerchief is thrown into a player's lap, and the player is supposed to throw the handkerchief into the lap of some one else in order to avoid being caught with it. Only the player caught with the handkerchief actually in the hands can be "It." The wildest efforts will be made for a person to get rid of the handkerchief by throwing. If it is thrown to the floor the person throwing it changes places with the leader.

79. ALPHABET GAME. Two sets of the alphabet are provided; each letter of the alphabet is on a card from five to ten inches square. Each side of players is given a set of the letters. Captains are appointed. The groups stand on opposite ends of the room. A "speller" gives out a word. The captain of each group rushes the letters that will spell that word down to the middle of the room where the players holding the letters are supposed to stand in the correct order of the word, holding their letters high in the air.

Judges indicate which group is successful in spelling out the word first.

If there are more letters than players, the players may have two letters and manipulate them by reaching around the other players in the

line. Where a double letter occurs in a word, such as "oo" in book, the player having "o" waves the letter up and down to indicate that it is a double letter.

80. MOVING SIDEWALK. Contestants are lined up as for a race. Each one is provided with two sheets of newspaper or large-sized magazine pages. At a signal each contestant lays down a sheet of paper and places one foot on it, and while balancing on one foot reaches forward and places down on the floor the second sheet of paper and steps with the second foot on that. Then, reaching back, he picks up the first sheet of paper from which he has removed his foot and places that ahead of the sheet of paper already down. Thus he furnishes himself with a moving sidewalk. The effort is to be first at a goal by standing only on the pieces of paper.

81. AEROPLANE RIDE. This is a good game where parents and children are together. The boys and girls are asked if they wish to have an airplane ride. All those wishing one are sent out of the room, or somewhere out of sight in charge of a door-tender or guardian.

Meanwhile, near the spectators, two men stand near a two-foot piece of plank which rests upon two sticks of wood.

One of the girls is called in and is blind-

folded and is placed by the leader standing on the plank, facing the leader.

The leader mentions the thrills of an airplane ride. The player rests her hands on the leader's shoulder, as the leader stands as nearly upright as possible to start the game.

"Now lift her up for a good high ride!" orders the leader. The two men stoop, put their fingers under the edges of the plank, and lift it slowly for a distance of two inches from the sticks it rests upon.

While this is taking place the leader gently, slowly, stoops until the rider's hands rest on his head.

The rider has undergone the illusion of being lifted high into the air, above the head of the leader.

"Now jump, and I will try and catch you," orders the leader. The rider hesitates, takes in a breath, and jumps off into space. But she only jumps two inches, though the illusion is perfect.

The game is then continued with another boy or girl who has been sent out from hiding by the doorkeeper.

It is essential, for the success of this interesting illusion, that the children who are to undergo it do not see the others take it.

Where boys are given the ride, a tub of water

placed in front of the place where they are to jump adds to the excitement, as it is quietly lifted aside when the boy has been blindfolded.

SELECTED PROGRAMS FOR VARIOUS CHURCH SOCIALS

(The numbers refer to the games and plays listed in the Play-Book.)

1. FOR FATHER AND SON NIGHT. See under "Adult Recreation" section "Play Nights," page 89.

2. CHURCH PLAY NIGHTS. See section "Play Nights," page 89.

3. NEIGHBORHOOD CHURCH PLAY PROGRAM. See section "Neighborhood Play," page 90.

4. THE COMMUNITY SOCIAL. 75a, 61, 60, 73, 72d, 71a; intermediates, 81; primary boys and girls, 77, 62.

5. INTERCHURCH ATHLETIC LEAGUE GAMES. 54, 52, 24; basket-ball, quoits, shuffle-board, baseball, regular and indoor.

6. INTERCLASS. 53, 54, 43, 44, 57, 52, 55, for intermediates, seniors, young people, adults; 51, 24, juniors, intermediates.

7. THE COUNTY PICNIC AND FIELD-DAY PROGRAM. 16a, 77, 53, 27, 71a, 22d, 71e, 23, 33, 71d, 51, 45, 75, 72f, 43, 49.

8. CONFERENCE AND INSTITUTE RECREATION PROGRAMS FOR RELAXATION.

(1) For adults, Acquaintance Social: 75, 57, 19, 79, 73, 62, 72b, 72g, 71e, 72e, 72d. Or the Bubble Party, 22, or Paper-bag Party, 71.

(2) For young people:

For "stunt night," 73, 23, 75a, 71d, 74, 16a (burlesque), 75c, 76, 71a (elaborately staged), 8 (dramatized highly).

9. VACATION BIBLE SCHOOL RECREATION PROGRAMS. 38, 22, 41, 70, 72a, 72b, 72c, 72d, 72e, 72f, 23, 51, 71d, 16a, 8, 49, 16, 34, 39, 28, 27, 79, 25, 32, 33, 40, 14, 15, 18, 10, 11, 58, 5, 24.

10. RALLY SOCIALS.

(1) Children: 12, 29, 30, 35, 49, 8, 27, 32, 78, 21, 1, 35a, 62, 3, 28.

(2) Young people: 59, 71b, 61, 78, 64, 75c, 43, 68, 28, 72e, 78, 69.

(3) Adults: 79, 78, 60, 62, 75c, 57, 28, 72e, 72d.

11. PLAY WITH FOREIGN-BORN. Group songs and group games in the form of a play festival. Each group giving its own game and its own song, in costume. Each group learning the other's games.

12. THE CHURCH PLAY FESTIVAL.

May Day, or to take place of usual picnic, or

in conjunction with vacation Bible school. To be given with pageant effect, with play oath, prayer, and before symbolic grouping. 34, 45, 49, 56, 54, 53, 56, 57, 9, 31, 50, 41a, 7, 43. These games include typical games for every age.

13. TEACHERS AND OFFICERS SOCIAL. 28, 63, 62, 20, 65, 71c, 72b, 75c.

14. VISITATION SOCIALS. When a group visits another to entertain it. New or novel games may be incidentally taught.

(1) Children's: 71d, 22d, 71a, 75, 22, 81.

(2) Young people's: 71e, 73, 74, 75c, 76.

(3) Men's: 75, 77, 80, 72f, 72a, 75a, 72d, 70.

(4) Women's: 27, 71d, 62, 74, 76, 72d, 79, 19, 28, 33, 75a.

15. HOME DEPARTMENT GAMES AND PLAY. 72, 78, 71b, 71e, 71f, 39, 22d, 72g, 76, 74, 8, 64, 22, 25, 32, 33, 81, 47, 18a, 11, 72, 12, 64, 63, 5.

16. RURAL CHURCH COMMUNITY PLAYGROUND PROGRAM. Neighborhood Play Night. Play Festival. Vacation Bible School Play Demonstration, foreign-born play night. Story-telling, church athletic league games, junior and senior.

17. SMALL-TOWN OR VILLAGE-CHURCH COMMUNITY GATHERING. 75b, 75c, 61, 62, 80, 57, 65, 67, 72d (for wallflowers), 72e.

18. FORMALITY BREAKING GAMES. 72e, 73, 22, 79, 72d, 60, 62, 75c, 68, 72a, 75a, 43.

19. MIXERS. 71c, 44, 20, 22, 73, 19, 72d, 79, 78, 61.

20. FILLERS for brief programs after suppers or short entertainments, for mixed groups. 65, 19, 32, 79, 60, 63, 62, 61, 8, 49, 28, 43, 72e, 19, 78, 68.

21. SELF-STARTING FORMS OF PLAY. In which impromptu socials will result when these are carefully introduced. Good for gaps on excursions, picnics, or where the "What-can-we-do-next?" problem faces the church leader. 68, 75, 69, 66, 75c.

**ALPHABETICAL LIST OF GAMES AND
PLAYS DESCRIBED IN THE
PLAY-BOOK**

ALPHABETICAL LIST OF GAMES AND PLAYS DESCRIBED IN THE PLAY-BOOK

(The numbers are given for convenience sake in referring to the sections in the Play-Book.)

- AEROPLANE RIDE. 81. Primary and intermediates.
ALL-UP RELAY. 57. Juniors, seniors, young people, adults.
ALL RUN. 18. Children.
ALPHABET GAME. 79. Juniors, intermediates, seniors, young people, adults.
ART CONTEST. 71e. Seniors, young people, adults.
AUTOMOBILE, BUILDING. 41. Children and seniors.
AUTOMOBILE, FORD CONTEST. 73. Adults, young people, seniors.
AUTOMOBILE RACE. 20. Suitable for children and adults. Group game.
AUTOMOBILE SERVICE STATION, THE. 77. Adults, community gathering.

BALL CHASE. 30. Juniors, intermediates.
BALL, DEAD. 47. Primary, intermediates.
BALL TAG. 48. Primary, juniors.
BALL TARGET. 15. Juniors, primary.

BALLOON, RUBBER, GAMES:
BALLOON BUST. 72b. Seniors, young people, adults, and intermediates.

- BALLOON FOOTBALL. 70 and 72c. Intermediates, seniors, adults, young people.
- BALLOON VOLLEY-BALL. 72e. Seniors, young people, adults, intermediates.
- FLOCK OF GEESE. 72f. Young people, adults, seniors.
- GIANT BLOW. 72a. Seniors, young people, adults, intermediates.
- LIVE COALS. 72g. Young people, adults, seniors.
- YOU'RE IT. 72d. Adults, young people.
- BALLOON PARTY, A. 72. Seniors, young people, adults.
- BEAN-BAG CATCH. 14. Beginners, primary.
- BEAN-BAG OVERHEAD RELAY. 19. Juniors, intermediates, senior girls, adult women.
- BLINDMAN, FEEDING THE. 32. Beginners, primary, juniors, and adults.
- BLINDMAN'S TAP. 28. Adults, beginners.
- BLIND WOMAN, FEEDING THE. 33. Beginners, primary, juniors, and adults.
- BOOK PEEP SHOW. 25. Juniors, beginners, primary.
- BROOM-HANDLE STUNTS. 68. Intermediates, adults.
- BUBBLE AIRSHIPS. 22b. Beginners, primary, juniors, adults.
- BUBBLE BEES. 22e. Beginners, primary, juniors, adults.
- BUBBLE BLOWING. 22. Beginners, adults.
- BUBBLE BOUNCE. 22a. Beginners, primary, juniors, adults.
- BUBBLE FOOTBALL. 22c. Beginners, primary, juniors, adults.
- BUBBLES, DIRECTIONS FOR MAKING AND COLORING. 22.
- BUBBLES, STRONG LUNG. 22d. Beginners, primary, juniors, adults.

- BUILDING A GOSPEL TRAIN. 40. Juniors, primary.
- BUILDING A MISSIONARY SHIP. 39. Primary and juniors.
- BUILDING AN AUTOMOBILE. 41. Primary, juniors, and adults.
- BULL IN THE RING. 16. Beginners, primary, juniors, intermediates.
- CAPTAIN BALL. 52. Intermediates, seniors, young people, and adults.
- CAT AND RAT. 36. Beginners, primary, juniors.
- CENTER CATCH BALL. 26. Juniors, intermediates, seniors.
- CHARLEY OVER THE WATER. 31. Beginners, primary, juniors.
- CIRCLE DODGE BALL. 42. Juniors, intermediates, seniors, and adults.
- DEAD BALL. 47. Primary, juniors, intermediates.
- DEADLY HANDKERCHIEF. 78. Adults, young people.
- DEAF-AND-DUMB TAG. 10. Beginners, primary, juniors.
- DOLL PARADE. 23. Primary, juniors, intermediates.
- DOLL-SHOW. 23. Primary, juniors, intermediates.
- DO THIS, DO THAT. 18a. Primary, juniors, intermediates.
- DRAMATIZED SING. 75a. Young people, adults.
- DRAW A BUCKET OF WATER. 9. Beginners, primary, juniors.
- DROP THE HANDKERCHIEF. 3. Beginners, primary, juniors.
- EYES, WHOSE? 71b. Seniors, young people, adults.

- FAIRY HIDE-AND-SEEK. 11. Beginners, primary, juniors.
FARMER IN THE DELL. 1. Beginners, primary, juniors.
FEEDING THE BLINDMAN. 32. Primary, juniors, adults.
FEEDING THE BLIND WOMAN. 33. Primary, juniors, adults.
FIGHT, SNOWBALL. 55. Intermediates, seniors.
FOLLOW THE LEADER. 21. Primary, juniors, intermediates.
FOOT-BALANCE. 69. Intermediates, seniors, young people, adults.
FOOTBALL, BALLOON. 70. Intermediates, seniors, young people, adults, juniors.
FORD AUTO CONTEST. 73. Seniors, young people, adults.
FOX AND GEESE. 6. Beginners, primary, juniors.
FRANCE, THE KING OF. 62. Intermediates, seniors, young people, adults.
FUN, MUSICAL. 75b. Adults, young people, seniors, intermediates.
GEESE, FLOCK OF. 72f. Primary, juniors, young people, adults.
GIANT BLOW. 72a. Intermediates, seniors, young people, adults.
GOING TO JERUSALEM. 63. Intermediates, seniors, young people, adults.
GOOD MORNING. 12. Beginners, primary, intermediates, juniors.
GOOP PARADE. 71d. Intermediates, seniors, young people, adults.
GOOP STUNTS. 71d. Intermediates, seniors, young people, adults.
GRAB. 60. Seniors, young people and adults.

GRAND MARCH. 61. Seniors, young people, mixed groups of children and adults.

HANDKERCHIEF, DROP THE. 3. Beginners, primary, juniors, intermediates.

HANDKERCHIEF, THE DEADLY. 78. Young people, adults, primary, juniors.

HIDE-AND-SEEK, FAIRY. 11. Beginners, primary, juniors.

HINDOO TAG. 27. Beginners, primary, juniors and intermediates.

HORSE AND RIDER. 58. Juniors and intermediates.

INDIAN WRESTLE. 66. Juniors, intermediates, seniors.

I-SPY. 37. Primary, junior.

IT, YOU'RE. 72d. Young people, adults.

JACK BE NIMBLE. 5. Beginners, primary, juniors.

JERUSALEM, GOING TO. 63. Primary, juniors, intermediates, seniors, young people, adults.

JUMP ROPE. 17. Beginners, primary.

KING OF FRANCE. 62. Seniors, young people, adults, intermediates.

KITE BATTLE. 51a. Juniors, intermediates.

KITE-FLYING RACE. 51b. Juniors, intermediates.

KITE-FLYING TOURNAMENT. 51. Juniors, intermediates.

KITE-MESSAGE RACE. 51c. Juniors, intermediates.

LEADER, FOLLOW THE. 21. Primary, junior, intermediates.

LEAVES ARE GREEN. 2. Beginners, primary.

LIVE COALS. 72g. Intermediates, seniors, young people, adults.

LONDON BRIDGE. 50. Beginners, primary, juniors, intermediates.

LUNG, STRONG. 22d. Intermediates, beginners, primary, adults, young people.

MARCH, GRAND. 61. Young people, seniors, adults, mixed groups.

MESSAGE RACE, KITE. 51c. Juniors, intermediates.

MISSIONARY SHIP, BUILDING THE. 39. Primary, juniors.

MOVIE NIGHT. 74. Intermediates, young people, adults.

MOVING-SIDEWALK RACE. 80. Intermediates, seniors, young people, adults.

MUSICAL FUN. 75b. Young people, seniors, adults.

OATS, PEAS, BEANS. 4. Beginners, primary, juniors.

PACKING-CASE TOWN, BUILDING. 38. Juniors, intermediates.

PAGEANTS, EASY METHOD FOR WRITING, PRODUCING, ETC. Pages 37, 72.

PAGEANTS, OUTLINES OF VARIOUS. Page 37.

PAN, SPIN THE. 64. Intermediates, seniors, young people.

PAPER-BAG GAMES:

ART CONTEST. 71e. Seniors, young people, adults.

BLOW BALL. 71f. Juniors, intermediates, seniors, young people, adults.

GOOP PARADE. 71d. Beginners, primary, junior, intermediates, seniors, young people, adults.

PAPER-BAG VOLLEY-BALL. 71c. Young people, adults, seniors, intermediates.

TOURNAMENT OF SWAT. 71a. Seniors, intermediates, juniors, adults, young people.

WHOSE EYES? 71b. Seniors, young people.

PAPER-BAG PARTY. 71. Seniors, young people, adults.

PARODIES, SONG. 75c. Young people, adults.

- PET PARADE. 16a. Primary, juniors, intermediates.
PET-SHOW. 16a. Primary, juniors, intermediates.
PLASTIC SURGERY. 76. Seniors, young people, adults.
POISON CLUB. 41a. Juniors, intermediates, seniors, young people, adults.
PUSHMOBILE RACE AND TOURNAMENT. 24. Juniors, intermediates.
PUSS IN THE CORNER. 7a. Primary, juniors, intermediates. Page 99.

RACE, AUTOMOBILE. 20. Juniors, intermediates.
RACE, BUBBLE AIRSHIP. 22b. Beginners, primary, juniors, intermediates, young people.
RACE, FORD BUILDING. 73. Seniors, young people, adults.
RACE, PUSHMOBILE. 24. Juniors, intermediates.
RAILROAD-TRAIN. 8. Beginners, primary, junior.
RELAY, ALL UP. 57. Juniors, intermediates, seniors, young people, adults.
RELAY, UNDER-AND-OVER. 43. Juniors, intermediates, seniors, young people, adults.
RIDE, AEROPLANE. 81. Primary, juniors, intermediates.
RING, BULL IN THE. 16. Primary, juniors, intermediates.
ROOSTER FIGHT. 45. Juniors, intermediates.
ROUND THE MULBERRY-BUSH. 7. Beginners, primary, juniors, intermediates.
RUN, ALL. 18. Primary, juniors.

SERVICE STATION, AUTOMOBILE. 77. Young people, seniors, adults.
SHIP, BUILDING A MISSIONARY. 39. Primary, juniors, intermediates.
SLAP JACK. 29, 30. Juniors, intermediates.
SNAIL. 49. Juniors, intermediates, seniors.

- SNAKE AROUND THE CHAIR. 67. Intermediates, seniors, young people, adults.
- SNOWBALL FIGHT. 55. Juniors, intermediates, seniors, young people.
- SPIN THE PAN. 64. Intermediates, seniors, young people.
- SPOONING. 65. Intermediates, seniors, young people, adults.
- SPY, I. 37. Primary, junior, intermediates.
- SQUIRREL AND NUT. 34. Primary, junior.
- SQUIRREL IN TREES. 35. Primary, junior, intermediates.
- STUNT SONGS AND CHORUSES. 75.
- STUNTS, BROOM-HANDLE. 68. Intermediates, seniors, young people, adults.
- SURGERY, PLASTIC. 76. Seniors, intermediates, young people, adults.
- TAG. 13. Primary, juniors, intermediates.
- TAG, HINDOO. 27. Primary, juniors.
- TAG-THE-WALL RELAY. 44. Juniors, intermediates, seniors, young people, adults.
- TAP, BLINDMAN'S. 28. Primary, juniors, intermediates, seniors, young people, adults.
- THREE DEEP. 56. Juniors, intermediates, seniors, young people, adults.
- TOMMY TDDLER'S GROUND. 46. Juniors, primary, intermediates.
- TOURNAMENT OF SWAT. 71a. Juniors, intermediates, senior, young people.
- TUG OF WAR. 53. Juniors, intermediates, seniors, young people, adults.
- UNDER-AND-OVER RELAY. 43. Primary, juniors, intermediates, adults.

VILLAGE, PACKING-CASE. 38. Primary, juniors, intermediates.

VOLLEY-BALL. 54. Intermediates, seniors, young people, adults.

VOLLEY-BALL, BALLOON. 72e. Juniors, intermediates, seniors, young people, adults.

VOLLEY-BALL, PAPER-BAG. 71c. Juniors, intermediates, seniors, young people, adults.

WALL RELAY. 44. Primary, juniors, intermediates.

WHOSE EYES? 71b. Seniors, young people.

WINK. 59. Intermediates, seniors.

YOU'RE IT! 72d. Seniors, young people, adults.